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ARTICLE I.

THE INFLUENCE OF THE BIBLE ON LITERATURE.

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WHEN Cicero began his great speech in behalf of Pompey, he congratulated himself and his countrymen, upon the richness and glory of his theme. But, what would the Roman orator have said, had he been called to advocate the claims of God's Revelation, and to set forth the sublime excellencies which cluster around it?

Pompey had his admirers; he had effected some great achievements; and he was honored with two triumphs, the grandest that had ever been celebrated at Rome. But, who can reckon up the fame and glory of this holy Book? Who can estimate the trophies which have adorned its exultant passage through the world?

And if the dignities and virtues of Pompey, were too much for the mighty eloquence of Cicero, who can tell the excellencies of that wonderful volume, which we call THE BIBLE? There is not a single aspect of it, which I feel at all competent to present. It lies before me like an ocean, which I can nowhere grasp; like the Himalayan hills, whose heights no human strength can scale, and whose foundations reach to the heart of the world.

The simple *antiquity* of the Bible, presents it in a striking aspect. It is the oldest of all books. Some parts of it are

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much more recent than others, but the largest portion antedates all other writings in the world. It was old, when profane history was young, and when civilization was yet in its cradle. It was present when the foundations of modern society were laid. It lived amid the original fountains of all existing human greatness, and floated down with every stream, up which man now looks as the source of his present happiness and glory. Its records stretch back centuries beyond the period when Argos rose on the banks of Inachus; and when Troy was taken, ages had already passed over them. The book of Job existed before Cadmus carried Phœnician letters into Greece; and nearly all of the old Testament was written, before the first public library was provided at Athens. Moses had written the Pentateuch, and David and Solomon had tuned their harps, before Homer enraptured the Greeks with his songs, or Lycurgus had given laws to Lacedæmon. And the last of the Hebrew prophets had ended his sacred messages ere Socrates, Plato or Aristotle had called the heathen world to contemplate the deep things of philosophy.

Amid all the wonderful mutations that have passed over the earth, burying the greatest kingdoms, the longest lineages of kings, and the mightiest monuments of mere human strength and skill in eternal ruin, this book still continues. Though attacked in every age, and persecuted with unmeasured malignity, and oft held up to public ridicule; "gigantic apes, like Voltaire, chattering at it; men of genius, turned by some Circean spell into swine, like Mirabeau and Paine, casting filth at it; demoniacs whom it had half rescued and half inspired, like Rousseau, making mouths in its face;" it still lives, among all nations, in all climates, in all languages, the most uncorrupt and authentic of histories, the most august and controlling of records, the most universal, and sublime, and wonderful of books; imaging in its own history the stupendous majesty of the God whom it reveals.

But it is even more imposing as a *Divine Book*. It is a record of the thoughts, and acts, and wishes, of Almighty God. It is the message of the King Eternal and Invisible, by which he would teach the world what is truth, duty, and right. It is the great guide-book from Heaven, by which immortal spirits, in this dark and chequered world, are to find their way to the high mansions of glory. It is the celestial rule of man's faith, the manual for his worship, and the only authentic standard of his morality. Men, indeed, wrote it; but they were holy men of God, who spake and wrote as they were moved by the Holy Ghost; mere lutes in the great Cre-

ator's hand. And if the tones they emitted are conditioned by the character and temper of the instruments, the music, which they give, took its origin in Heaven.

Upon the evidences of the Divine inspiration of the Bible, I need not now dilate. It is enough for me to know, that all the best and the wisest of men regard it as a Revelation from God. By their concurrent judgment alone, I am satisfied that its records are as well authenticated as any other history, that its miracles are incontestably avouched, and that its prophecies have been verified beyond successful contradiction. It is itself an imperishable monument of its heavenly source. It is a literary *aereolite*, with characteristics kindred to nothing earthly; and whose own superior attributes demonstrate that it has come down from some high and holy place. The method of its address is superhuman; and it discloses arcana which no powers of earthly penetration could ever have reached. The intense sun-light of Heaven blazes from its every page, and flames in all its thoughts. And well may we ask with Dryden:

"Whence, but from Heaven, could men unskilled in arts,
In several ages born in several parts,
Weave such agreeing truths? Or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price!"

Indeed, everything about it points the sincere inquirer to the sky, and proclaims the Bible to be the Book of God; the message of the Eternal to his subjects on the earth.

And it is also the most *original* of books. It imitates none. It copies from none. It follows none. It is like some mighty rock, springing from the bottom of the sea, asking no mercy from the waves, and yet controlling them all. The thoughtful reader of its impressive contents, feels himself high up with Moses in the mount, where his temples are fanned by the native breath of Heaven, and his countenance grows luminous with the glory of God. It is a volume replete with new-born thought. It is a repertory of wisdom, towering sublime above all the inductions of this world's sages. It is a great treasury of the deepest intuitions of truth, beauty, justice and holiness. It bears upon it the hues of a world into which mere science and philosophy never penetrated; and overtops with ease, and without their aid, all human structures and aspirations. It communicates immediately with the omniscience of God, and there is nowhere anything like unto it.

Science has attempted to give us the primal history of the earth, from a survey of the strata of which it is composed.—

But, where science has been compelled to halt, by reason of the thick darkness which besets her path, the Bible carries us through the gloom, to that first outbreak of creative power, when "*God said, Let there be light ; and there was light.*"

Astronomy has penetrated far into the mysteries of the skies, and opened a field of contemplation, that is wonderful beyond expression. But, where astronomy leaves us looking out in amazement upon an infinite blank, the Bible tells us of an incomprehensible presence, which extends over it all, giving it law and order as perfect and sublime as that which may be seen in the visible universe.

Reason and fancy have long been speculating about the nature and attributes of the great Creator. But, neither Homer, with all his Olympian Gods, nor Plato, with his high contemplations, nor Cicero, with all his eloquence and good sense, has given us anything to be compared with the grand and original pictures of the Deity, found in every division of the sacred volume.

Reason, like Mary of old, has been sitting at the sepulchre, looking down into the gloom with fearful anxieties and tears ; or been amusing itself with the silly fables of Charon, Tartarus, and Elysian revelries. But the Bible, like the angels which heralded the Savior's resurrection, tells of another life, and gives us revelations of what is to be, before which the Pagan oracles grow dumb forever.

And that cry of anguished millions, "*wherewithal shall I come before the Lord,*" has been answered by the shepherd of Bethlehem, the carpenter of Nazareth, and the fishermen of Galilee, in a strain of certainty and consolation surpassing far all the wisdom of the Academicians.

Whatever subject the Bible touches, it touches with a master's hand. It speaks with authority, and not as the scribes. It talks as familiarly about the things of God and destiny, as if a constant eye-witness of all that it relates. It does not approach us as a suppliant for our kind suffrage ; but it comes, stamped on every page, with the consciousness that it is the bearer of revelations from above and beyond the ken of all human observation. It shines with no reflected radiance ; but is luminous throughout with those ancient and unborrowed rays, which forever stream from the primal source of light.— And hence, as Sir Thomas Browne hath said, "were it of man, I could not choose but say it was the singularlest, and superlative piece that hath been extant since the creation. Were I a Pagan, I should not refrain the lecture of it ; and

cannot but commend the judgment of Ptolemy, that thought not his library complete without it."

But, the Bible is, moreover, the *sublimest and most beautiful* of books. It is a casket of the richest jewels. There is not another memorial, of the past or present time, containing so much beauty, pathos, grace, or sublimity. It is the testimony of no less a personage than Sir William Jones, a man rendered famous by his vast researches, and well understanding the force of his words, "that this volume, independently of its Divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written."

It is not, indeed, only one, unique, and long sustained effort, in the same strain, and on the same subject. It is not a mere *epic*, such as the *Iliad*, or the *Paradise Lost*. It is not a single river, stretching through a single course, and holding one unvarying way to the ocean. It is the *Daguerreotype* of the universe. Nor is there anything in the universe, which has not its proper representative in this wonderful picture. The sublimest heights, and the profoundest depths; from the worm that grovels in the dust, to the leviathan in the foaming deep, and the supreme archangel, and the eternal God; from the hyssop on the wall, to the cedars of Lebanon, and the healing trees which shade life's eternal river; from the pearl drops, which trickle from the mountain rock, to the noise of dashing torrents, and the wide waters of the deluge; from the glow-worm under the thorn, to the sun in the heavens, and the great Father of lights; from the lone pilgrim, to the triumphing host, and the gathering of the multitude, which no man can number; from the deepest sorrows of the lost, to the probation scenes of earth, and the seraphic visions of the blest; there is nothing of beauty or deformity, of attraction or grandeur, however concentrated or extended, which does not come within the cognizance of this holy Book. Its plans may not have the same marks of elaboration, and its pieces may not evince the artistic care, which characterize some other compositions; but, it has a style and method of its own, transcending the powers of art, and taking in the highest beauties, and the sublimest thoughts.

Homer's battle of the gods is often cited as one of the most magnificent pieces of human composition. All nature is represented as in commotion. Jupiter thunders in the heavens; Neptune strikes the earth with his trident; the ships, the city,

and the mountains shake; the earth trembles to its centre; and Pluto starts from his throne in dread, lest the secrets of the infernal region should be laid open to the view of mortals. So Blair describes it. But, there is a Psalm of David, (18th) which somewhat resembles, but far exceeds it, in the assemblage of awful and sublime imagery. Hell had stretched up its dreadful arms, and taken hold on God's anointed. He looked around for help, but found it not. He put up his cries to Him who dwells in the high eternal Temple. Jehovah hears the voice of his chosen, and comes forth to deliver him. The earth trembles and shakes; the foundations of the hills move; and the very heavens bow as the Mighty One descends. Smoke and devouring flames rush forth from his awful presence. Black and impenetrable hail-clouds constitute his dreadful mantle. His words are as the thunder in the heavens, and his rebukes like the shooting forth of the lightning. They drive the sea from its channels, and lay open the very foundations of the world. The anointed one is delivered, and the song of his praise goes up like sweet incense from the altar of spices.

Nor is there a poem in all the circle of literature, of such grandeur and dramatic perfection, as the triumphal song of the ransomed Jews, in the seventeenth of Isaiah. There is hardly an element of the sublime that is not found in it. A sombre horror, beyond all tragedy, pervades it. And the starting up of the shadowy forms of kings and princes in the underworld, to address Belshazzar as he enters the abode of shades, is grand beyond utterance.

Longinus, long ago, pointed to the first verses of Genesis as the most sublime in the world. And there is a single verse in the twelfth of first Chronicles, which contains, according to Aird, "*an Iliad of heroes—a perfect poem.*"

Blair says, that the appearance of the ghost of Trenmor, as described by Ossian, "has no parallel among the Greek and Roman poets." At the call of his son, Trenmor came from the hills. A cloud supported his airy limbs. His robe was of deadly mists; and his face was without form, and dark.—He sighed among the winds, and slowly vanished, like a mist that melts on the sunny hill. But the apparition of Job is much more affecting and awful. In the silence of the profound night, when deep sleep falleth upon men, a fear and trembling came upon the seer, which made all his bones to shake. A spirit passed before his face. The very hairs of his flesh stood up. A formless image was before him. There was

silence. And he heard a voice—"Shall mortal man be more just than God?"

There is another paragraph in Ossian, which has been pronounced "the most magnificent and sublime, that is to be met with in any poet." It describes "a spirit of heaven, that descends from the skirt of the blast. The troubled ocean feels his steps, as he strides from wave to wave. His path kindles behind him; and islands shake their heads on the heaving seas." But, it is not to be compared to the grandeur of the third of Habakkuk, where we read, "God came from Teman. His glory covered the heavens, and the earth was full of his praise. His brightness was as the light, and burning coals went forth at his feet. The everlasting mountains were scattered. The perpetual hills did bow. The deep uttered his voice, and lifted up his hands on high. And the sun and the moon stood still in their habitation."

Byron's "*Darkness*," is perhaps the most awful piece of description in all the writings of uninspired man. But, to say nothing of what it has borrowed from the terrific imagery of the Scriptures, it is labored and feeble along side of Isaiah's fresh picture of God's forthcoming for vengeance, or of John's vision of the opening of "the sixth seal."

Collins' Dirge over the fallen patriot, is a specimen of pure and admirable poetry. But, much more vigorous and pathetic is the song of Deborah, or David's lament over Saul and Jonathan.

Thousands have been made to weep with Andromache over the death of Hector, as Homer gives words to her grief. But, inimitably superior is the speech of Judah in behalf of his little brother Benjamin, or the wail of Israel's monarch over the fall of Absalom his son.

Campbell's "Exile of Erin," is a beautiful and heart-stirring piece. But, how much more simple and affecting is that patriotic Psalm of the captive Hebrews, from which much of the spirit of "the bold anthem" has been drawn!

The simple narratives of inspiration have more true sublimity in them, than is to be found in all the classic historians.—Even Voltaire has commended the story of Ruth, as superior to anything in Homer or Herodotus; and the history of Joseph is more touching than anything that has ever been produced in works of fancy. Hazlitt and Shelly also, have conceded the superiority of Job to Æschylus and Homer. And no writer of fiction has ever conceived a character so unique and perfect, so calm and yet so sensitive, so majestic and yet so

simple, so Divine and yet so tremulous with humanity, as that of our adorable Redeemer.

Classic bards have written poetry which has passed the criticism of ages; but they have nothing to equal the eloquence of Isaiah, the genius of Ezekiel, the imagination of Jeremiah, or the melody of the sweet singer of Israel. Achilles arming for battle, is tame, to the coming forth in the Apocalypse of Him whose name is Faithful and True, who is clothed in vesture dipt in blood, and treads the winepress of the fierceness and wrath of Almighty God. The descriptions of Sophocles and Lucretius are small beside the massive pictures of David and Job. And the martial fire of the Iliad turns pale before Nahum and Jeremiah.

The influence of such a book upon literature must necessarily be the most decided and marked. Even the natural features of a country give a tinge to all the writings, which that country may produce. The simple geography of a land, is often the best commentary on its literature. And much more must the mental workings of men be influenced and controlled by those great monuments of genius and taste, which have come down from former generations. And since the Bible is the most ancient, original, and sublime of books, and withal, a book of sacred authority, by which all faith and morals are to be measured, it must needs have made its deep broad marks upon the entire world of letters.

As an ancient book, written in other times, places, and languages, the Bible has awakened and fostered the profoundest research and investigation. The interpreters and defenders of it have been compelled to study oriental customs and tongues. Otherwise they could not understand it, and much less elucidate and expound it, or preach it to all the nations. Hence have originated the laboriously compiled grammatical and lexicographic works of Buxtorf, Cocceius, Walton, Jones, Michaelis, Schleusner, Parkhurst, Wahl, Plank, Winer, Gesenius, Stuart, Robinson and Nordheimer. Hence have been preserved the classic authors of nearly all ancient nations, many of whose writings would have been utterly extinguished, had it not been for the Bible. And hence the most thoroughly learned men of all christian countries, have been found in the christian ministry. The round of studies, required to qualify them as masters in their work, places them at once among the most accomplished and most informed of men.

As a sacred book, demanding the consent and faith of men, the Bible has become the centre of more evidence to substan-

tiate its claims, and to silence its revilers, than has ever been brought to bear upon any one other subject. Not, indeed, because the Divinity of this holy record is so hard to be sustained; but because there is such a wealth of testimony about it, and such a variety of modes, in which it can be exhibited, that it is exhaustless. A world of literature has sprung into being upon this single point. Some of the greatest works of christian antiquity, including the most celebrated productions of Tertullian, Origen, Eusebius, and Augustine, belong to the department of biblical apologetics. Upon the same general theme, we have Warburton's *Divine Legation*, Leland's *Revelation and View of Deistical writers*, Paley's *Evidences*, Shuttlesworth's *Consistency of Revelation with Reason*, Butler's *Analogy*, Watson's *Apology*, and Gibson's *Letters*. And the principal fame of Leibnitz, Huet, Clarke, Fabricius, Euler, Bently, Lardner, Lesly, Sherlock, Jenyns, Littleton, West, Campbell, Chalmers, Koppe, Reinhard, Tholuck, Hengstenberg, Olshausen, Neander and Wiseman, is eternally associated with the demonstration of the Divine origin of the Bible.

Nearly all our great archeological works have sprung from the endeavors of christian men to illustrate the sacred record of their faith. If a man now wishes to gain access to the vast stores of ancient history, he will necessarily have to go to Archbishop Usher's *Annals*, Shuckford's *History*, Prideaux's *Connections*, Hales' *Analysis*—to Carpzov, Bochart, Vitringa, Vossius, Lightfoot, Russel, Stackhouse, Jahn, Home: all of whom were led to write by the influence of the Bible.

Many valuable contributions to the natural sciences, have had a similar origin. This is true of the earlier geological productions—the “*Chaos and Creation*” of Ray, Woodward's *Natural History of the Earth*, Burnet's *Sacred Theory*, Whiston's *New Theory*, Calcott on the *Deluge*, and other works of the kind by Hooke, Whitehurst, Wallerius, Williams, Kirwan and De Luc. And even those men who pursued their investigations with a view to throw discredit upon the Mosaic history, are obligated to the Bible for having animated them to their work.

In natural history we are indebted to the Bible for such works as the *Hierozoicon* of Bochart, the *Hierophycticon* of Hiller, the *Ichthologia* of Rudbeck, the *Arboretum* of Ursinus, and for various other works in this department by Braunius, Taylor, Celsius, Straud, Scheuchzer and Harris. And Kirby and Spence wrote their great work on Entomology principally, as they say themselves, “to show how every depart-

ment of the science; they recommend, illustrates the great truths of religion, and proves that the doctrines of the word of God are triumphantly confirmed by his works."

In the department of criticism upon the style, idiom, text, and versions of the scriptures, we also have the profoundest works of many of the profoundest scholars known to fame. The writings of Flaccius, Glassius, Carpzov, Wetstein, Leusden, Calmet, Bengel, Kennicott, Hug, Griesbach, De Wette, Rosenmüller and Gesenius, are specimens of the most patient and thorough investigation, and shall stand forever as mighty monuments of research and learning.

The Bible has also been the subject of vast and varied commentaries, the number of which cannot be counted, and some of which are found in every intelligent christian family.—Many of them are from the choice spirits of the world, and are to be admired as much for their classic beauty, as for their clear and powerful reflections of Divine truth.

And every complete library exhibits a great host of other treatises, theological discussions, sermons, devotional books and serious papers, all of which have taken their origin from the scriptures, and among which we find the very flower of modern literature.

Among the first fruits of that wonderful resurrection of mind which followed the Dark Ages, was Dante's vision of the under and upper worlds. It is a marvelous and immortal production. In all the works of imagination, that have since been written, the influence of its author's genius may be distinctly traced. It is a vast mine, to which novelists and poets have gone for their images of horror, and their pictures of love and divine felicity. Milton, and Byron, and Schiller, and Goethe, all have gathered largely from it. But the fires of that Divine Comedy, were kindled in the poet's heart by coals from the hearth of Israel, and Moses, Isaiah, and John were as dear to him as his Virgil or Beatrice.

In old Westminster Abbey, on the tomb of Edmund Spenser, it is written, "*he was the Prince of Poets in his tyme.*" And by all sound judges, he is honored as a high priest in the poetic art. But every canto of the Fairy-Queen shows that he was a devout student of the Hebrew prophets, the songs of Solomon, and the parables of Jesus.

Giles and Phineas Fletcher—the one in his "*Temptation and Victory of Christ,*" and the other in his "*Purple Island,*" are still more deeply indebted to the Holy Scriptures.

And Herbert, and Donne, and Cowley have all caught their poetic inspiration from the same hallowed source.

Milton's *Paradise Lost* is a monument of genius, that will perish only in the wreck of time. It is a great and mighty structure, built

——— with pyramids and towers,
From diamond quarries hewn and rocks of gold.

It is a stately song, the course of which is like the sun through heaven, and in which he celebrates the throne and equipage of God's Almighty in strains, which angels pause to hear, and which the wise and pure-hearted in the world receive as echoes of the triumphant and glorious harmonies, they will listen to in heaven. But the great thoughts of this illustrious epic, and the great mass of its enrapturing imagery, have been derived from the Bible. So much of the Bible spirit fills his pages, that he seems like some great Hebrew bard belated in his birth. And had there been no prophets in Israel, the world should have had no "Sampson Agonistes," no "*Paradise Lost*," no "*Paradise Regained*," no towering Milton.

Cudworth's *True Intellectual System of the Universe*, is a most astonishing display of research and learning. "In this folio of nearly a thousand pages, Cudworth opens the occult sources of remote antiquity; and all the knowledge, which the most recondite records have transmitted, is here largely dispersed. There is no Theogony, and no cosmogony which remains unexplored; the Chaldean oracles, and the Hermetic books, and the Trismegistic writings are laid open before us; the arcane theology of the Egyptians is unveiled; and we may consult the Persian Zoroaster, the Grecian Orpheus, the mystical Pythagoras, and the allegorizing Plato. No poet was too imaginative, no sophist was too obscure, to be allowed to rest in the graves of their oblivion. All are here summoned to meet together, as at the last tribunal of their judgment day. And they come with their own words on their lips, and commune with us with their own voices. And the *True Intellectual System of the Universe* exists, *without a parallel for its matter, its subject, or its manner.*" So D'Israeli describes it. It is a real prodigy of intellectual effort; an unrivalled masterpiece of learning. But its author was a christian minister, educated and trained as was thought desirable for a preacher of the gospel, and wrote this great work as a defence of the Bible against Atheism.

Bunyan's *Pilgrim's Progress*, is another work of sterling genius, which has kindled holy fires on the altars of many hearts. According to Lord Kaimes, Dr. Johnson, the *Edinburg Encyclopedia*, and the general suffrage of mankind, it is among

the most excellent of literary productions. Macaulay classes its author with Milton, as one of the only two great original creative geniuses of the seventeenth century; and declares, "there is no book in our literature on which we could so readily stake the fame of the old unpolluted English language, or which shows so well how rich that language is in its own proper wealth." But never did any man carry more of the Bible in his heart, than did John Bunyan. He seems to think and dream, as well as speak and write in scripture style. His whole temper and feeling is biblical. And like Elisha and Amos, to whom he appears like a brother, this brave man suddenly sprung up from the humblest sphere, crying to the recorder of immortal names, "Let mine down;" and it was done.

And there were other giants in those days, whose genius was bathed in Siloa's brook. The molten wealth—the lava of gold and gems fetched deep from classic and patriarchal times—which pours down the russet steep of Puritan Theology, is altogether scriptural in its source. Jeremy Taylor soared and sang like Isaiah. John Scott evinced the severe sententiousness and unshrinking moral anatomy of James, and had touches of sublimity resembling the loftier minor prophets.—Barrow reasoned as if he had been a class-mate of St. Paul under the tuition of Gamaliel. John Howe rose to more than Platonic heights, and showed a kindred mind to that of the beloved disciple. And Richard Baxter sustained the old fury and zeal for God, hatred of sin, and love for mankind, which shook the body of Jeremiah, and flamed round the head, and beard, and shaggy raiment of John the Baptist.

These men were so frequently "on the holy mount," that, like Moses, their faces glowed with the same brightness which they loved to contemplate. Even Hobbes himself studied scripture, and borrowed from it more than the mere names of his "Behemoth" and "Leviathan." Though he was a Goliath of Gath, he came from the borders of the land of promise, and subsisted mainly on the fruits he plundered from its sacred territory. The Allegories, and all the serious papers of Addison, are happily tinged with the colors of Revelation.—The stories of Joseph and Ruth are the models of his exquisite simplicity, and the Psalms of David furnish the copy of his quiet and timorous grandeur. Even Pope drew largely from the sacred scriptures. And if he did not relish Isaiah's dark billowy forests, he certainly was pleased to collect the flowers, which grew beneath, and wove them into the lovely garland of the "Messiah." Young illumined his way through

his "Night Thoughts," by a torch kindled at the New Testament; and his "Last Day," and his "Paraphrase of Job," are additional proofs of the ascendancy of the Hebrew genius over his own. Thompson's Hymn is imitated from the latter Psalms, and every page of his "Seasons" shows an imagination early influenced by the breadth, fervor, and grandeur of prophetic song. Johnson in his "Rasselas," "Rambler," and "Idler," is often highly oriental and biblical in his style. Burke, especially in his "Regicide Peace," uses much of the language and spirit of the prophets, and snatches up their words, like fallen thunderbolts, to heave at his foes and theirs. Burns admired his Bible more than he cared to acknowledge, and some of his finest passages in prose and poetry were colored by scripture. Goethe took great interest in the sacred writings as compositions, and always had his study hung round with maps of the Holy Land. And the spark that ignited, and the atmosphere that sustained the genius of Cowper, were from the same hallowed region. Dryden, Wordsworth, Coleridge, Pollok, Southey, Campbell and Baillie, have impressed their pages with an earnest faith in the sublime revelations of the word of God. The same is also true of Chalmers, and Irving, and Isaac Taylor, and a hundred more, who will one day be enshrined as the classics of the nineteenth century. Macaulay, and Wilson, and Carlyle, and Alison, and Guizot, and Webster, and Prescott, and Bancroft, and all the most distinguished of modern literati, have shown the deepest reverence for the beauties and sublimities of the scriptures, and have transfused much of them into their works. And for the last half century, no poetry, no fiction, no Belles Lettres, no philosophy has been borne with, which did not at least *profess* homage to christianity and its sacred books.

And some of those distinguished men, who have been the revilers of the doctrines, which the Bible teaches, are indebted to that very book for many of the most beautiful and forcible thoughts that grace their productions. "The family of the Marcii afforded Rome many illustrious patricians;" and if we were to strike all scriptural gems and influences from the libraries of infidelity, a barren literature should be left for skepticism.

Look at the unbelieving Shakspeare. Hear that admired and much quoted passage in his "Tempest:"

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this unsubstantial pageant faded,
Leave not a rack behind: We are such stuff

As dreams are made of, and our little life
Is rounded with a sleep."

This, certainly, is but another edition of the scripture sentiments, "The heavens shall pass away; the elements shall melt; the earth also, and all the works that are therein shall be burned up; these things shall be dissolved." "For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away."

In all his writings, there is not a more beautiful passage, than that inimitable address of Portia to abate the rigor of the relentless Shylock against Antonio, in the Merchant of Venice:—

"The quality of mercy is not strained;
It droppeth as the gentle dew from heaven
Upon the earth beneath. It is twice blessed:
It blessing him that gives, and him that takes;
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown.
His sceptre shows the force of temporal power,
The attribute of awe and majesty,
Wherein doth sit the fear and dread of kings.
But mercy is above this sceptred away;
It is enthroned in the hearts of kings,
It is an attribute of God himself;
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew!
Though justice be thy plea, consider this,
That in the course of justice, none of us
Should see salvation: We do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy."

But how clearly does this fine extract reëcho the tender declarations of the Bible? "He shall come down like rain upon the mown grass,"—"as the dew that descended upon the mountains." "It is more blessed to give than to receive." "The Lord is good, and his tender mercies are over all his works." "Mercy and truth preserve a king; and his throne is upholden by mercy." "By grace are ye saved, not of works." "Forgive us our trespasses as we forgive those who trespass against us—for if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Byron also, oft touched his sensual harp to the same sacred stream. In portraying the dark secrets of the human breast, (and his works contain but little but dark secrets) he frequently avails himself of that word of God, which is "a discernor of the thoughts and intents of the heart." Many of his finest poems are mere expansions of Bible thoughts and imagery. Sublime and beautiful is that address to the ocean, with which he concludes his "Childe Harold;" but that piece never could

have been written, had it not been for what the scriptures had so sublimely said before him. The language used by the startled Abbot in "Manfred" is very moving :

"I see a dark and awful figure rise,
Like an infernal god from out the earth,
His face wrapt in a mantle, and his form
Robed as with angry clouds ;"

But it is only a poetic account of Samuel and the witch of Endor, along with Job's vision of the night. His "Hebrew Melodies" have drawn all their sweetness from the scriptures. And "Cain," his noblest production, employs against God the powers which it derives from God's Book.

And Shelley, though a confirmed skeptic, read the Bible as an essential part of his poetic education, and died, it is said, with it nearest his heart. His "Revolt of Islam" abounds with gems, which his unsanctified hand gathered from this ocean of pearls. Much of his "Queen Mab," and the whole of his "Prometheus Unbound," consists of an impious dealing with the sublime and awful thoughts contained in the inspired volume. And in his "Hymn to Intellectual Beauty," he seems to be uttering the very spirit of some holy prophet :

"The awful shadow of some unseen Power
Floats though unseen among us ; visiting
This various world with as inconstant wing
As summer winds, that creep from flower to flower ;
Like aught that for its grace might be
Dear, and yet dearer for its mystery."

Would it not seem from such words, that his reading of the impressive revelations of scripture had forced the scoffing atheist into an unwilling preacher of the great, omnipotent, and invisible God ?

And Hazlitt also abounds in allusions to the holy scriptures. Some of the most interesting portions of his works have taken their superior complexion from the inspired pages. And in his admirable lectures on the English poets, he frankly says, "There are descriptions in the book of Job, more prodigal in imagery, more intense in passion, than anything in Homer."

But why name the individual instances ? What is modern learning, and the march of intellect, and the reading million, but one great monument of the quickening power of sacred truth upon the human mind ? What was the revival of learning three hundred years ago, but the exhumation of the word of God by Luther and his coadjutors, from that sepulchre, in which it lay for so many ages unquenchable in its own immortality ? What was it, but the free circulation of this wonder-

ful volume, that again replenished and kindled the old classic lamps, from which Bacon, and Locke, and Milton, and Newton, and all the mighty spirits of modern Europe and America, caught the fire which made them blaze forth the lights and wonders of our favored times? Take away the Bible, and all that it hath given directly and indirectly, to enrich and adorn our literature, and, alas, what have we left? What a miserable, dwarfed, and shrunken round of learning would then be our best inheritance? Take away the Bible, and its influences, and all the glory of our great intellectual achievements shall fade and wither like the fig tree which the Savior cursed; the noblest and purest thoughts that lie embedded in man's heart will be stricken dead; half the history of our race will be swept out of memory; our proudest monuments of genius will be blotted out forever; the manly reasoning of Paley; the profound argument of Butler; the mighty eloquence of Barrow, and Sherlock, and Saurin, and Irving, and Hall, and Bourdaloue, and Massillon, and Mosheim, and Harless, and Mason, and Chalmers; and all the great intellectual productions of Luther, and Melancthon, and Calvin, and Beza, and Cudworth, and Prideaux, and Michaelis, and Chemnitz would all be buried in eternal oblivion; even the reasonings of Locke, and Edwards, and Reid, and Stewart, and Brown, and Brougham, would have to be new-modelled; and the voices of all our best poets would be hushed everlastingly; even our natural sciences and our laws would not go unscathed; and so wide-spread would be the sweep of destruction, that darkness would settle down upon the world like a pall, and continue there until the heavens are no more.

Such, then, is a feeble exhibit of the character and literary consequence of the Bible. How great are its excellencies? How far-reaching are its influences?

And yet, we have been looking only upon the *exterior* of the glorious temple. We have only taken a little evening walk over the grassy lawn, that lies around it, observing its towers and bulwarks, and sketching a few of its ornaments.—The thought comes over me with something of compunction, that I have not yet said a word about its greatest glory—the *Shekinah*, the *Mercy seat*, and the *cherubim*, which dwell within. Enter it, and you find a gymnasium for the untutored heart; a castle and safe entrenchment for your principles against the rampant impiety and subtle infidelities of this age of peril; a sanctuary, at whose oracles you may find solutions for all your doubts, and a home for your exiled spirit to repose in, until God shall call you to himself.

"Most wondrous Book ! Bright candle of the Lord !
Star of eternity ! Only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely ! Only star which rose on Time,
And, on its dark and troubled billows, still,
As generation drifting swiftly by,
Succeeded generation, threw a ray
Of Heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.

This Book, this holy Book, on every line
Marked with the seal of high Divinity ;
On every leaf bedewed with drops of love
Divine, and with th' eternal heraldry
And signature of God Almighty stamped
From first to last, this ray of sacred light,
This lamp from off the everlasting throne,
Mercy took down, and, in the night of Time
Stood, casting on the dark her gracious bow ;
And evermore beseeching men with tears
And earnest sighs, to read, believe, and live."

ARTICLE II.

THE CHURCH, AS SET FORTH IN THE CONFESSIONS OF CHRISTENDOM.

*Translated from the Allgemeine Christliche Symbolik of
H. E. F. Guericke. Second Edit. Leipzig—1846.*

By Rev. C. Porterfield Krauth, Winchester, Va.

Of the church in general—Lutheran view—Romish—Reformed.

TRANSLATOR'S NOTE.

The translation we offer from Guericke presents a comparative view of the doctrines of the various christian denominations on that subject, which, more than any other, engages the attention of the theological world at present. We have given a literal version, but have disentangled the sentences, and broken them up into parts of moderate length. We have thrown the illustrations into the text, instead of ranging them below it, as in the original. We have also translated the quotations from the Latin and Greek symbols.

THE collective system of the different parts of the christian communion, sums itself up in the doctrine of the church. The conception of the Evangelical Lutheran church proceeds from the inward spiritual essence of the church, as a communion of faith, love, the Holy Ghost, knit together by means of

the word of God and the sacraments, but which also forms itself into a body in an outward manifestation. In this outward manifestation, she is to be recognized by word and sacrament, as the outward conditions of what is within, and by confession, whose purity and unity, as in the case of word and sacrament, suffice for the true unity of the church. Thus there is a visible-invisible, an invisible-visible church, of which the visible is the manifestation, as the condition of the invisible. The Roman Catholic conception of the church, on the contrary, including also, in essentials, the Greek practice, proceeds from the outward manifestation of the church, and that in a distinct outward form; this outward form she regards as the essence of the church, the inward as only incidental and derivative. Thus, she holds a purely visible church, an embodiment of the essence of the church in materiality. In the opposite extreme we have a purely invisible church, the resolving, the volatilizing of the essence of the church into spirituals, an idea found in the germ in the Reformed church, and more perfectly expanded in the sects. The Reformed church, indeed, proceeds with the Evangelical Lutheran, from the inward spiritual essence of the church. With the exception, however, of the church of England, although in not very clear development, she there stands still, without elevating herself to the idea of a true spiritual bodily church, to which she only proximately inclines. And this she does, in part not without inward contradiction, in her relation to the predestinarian particularism, and in part not without pushing her view to an extreme, in coördinating constitution and discipline with word and sacrament. In the same fundamental idea of a purely invisible church, the Arminians, and close after them the Socinians unite. The Quakers, and in part also the Mennonites, have expressed it with more theoretical consequence, and have carried it out practically, in the case of the Quakers, even to the rejection of the entire ministerial office, and of worship; the Swedenborgians, after their own fashion, have cemented the Romish materialism to the Reformed spiritualism.

The church, since with the first Pentecost she has entered specifically into the world, is, in accordance with the most explicit expressions of scripture, the body of Christ. (1 Cor. 12: 27, 13; Eph. 1: 23; 4: 12, 16; 5: 30; Col. 1: 18, 24; 2: 19; 3: 15; Rom. 12: 5). We may add in other more definite words:¹ "The church is Christians who, through the Ho-

¹ According to Evers. *Abb. über die Kirche* (Dissertation on the church) in the *Zeitschrift für die Ges. Luther. Theol. u. K.* 1844, I. P. 80.

ly Spirit, by means of the pure word of God and the sacraments, administered in conformity with it, are bound together, into *one body, the body of Christ*, the head, in one faith and in one love." The church is, consequently, as a body, something which presents itself in manifestation, external, but as the body of Christ, of the risen and glorified Christ, it presents itself as something essentially super-earthly, essentially (if we understand the word aright) spiritual. It is a *Σῶμα πνευματικόν* (1 Cor. 15: 44); hence the church in Luther's confession of faith¹ is called "the spiritual body of Christ." This spiritual essence, however, or essentiality of the church, the spiritual communion of its members in true faith on the Lord, in the Holy Ghost, must, in order to present to view the complete church, reveal itself in an outward bodily form, in a common *confession* of faith, verbal and sacramental. This verbal and sacramental confession of faith is certainly more, however, than a creed, inasmuch as it also, as we have already observed, appears as the condition, the verbal in general of the structure of the church, the sacramental as the true reality of the conception of the church as Christ's body.

Unquestionably, then, according to its material idea, the Evangelical church, the Lutheran, embraces the conception of the church, as the "Corpus Christi," body of Christ.² She proceeds from the inmost spiritual essence of the church, and defines it as the "assemblage of all believers,"³ as the "congregation of all believers and saints,"⁴ as the "society (united by) faith and the Holy Spirit in their hearts,"⁵ and constantly in thorough connection with the "communion of saints" in the Apostles' creed, as the "congregation of saints, who are associated together in the same gospel or doctrine, and in the same Holy Spirit, who renews, sanctifies, and rules in, their hearts,"⁶ as the spiritual people, not distinguished from the nations by civil rites, but a true people of God, renewed by the Holy Spirit."⁷ Yet this "communion of saints" in the creed is by no means to be regarded as a mere explanation of the preceding "church." Rather must we regard the word "church" in the creed, as designating the invisible-visible or visible-invisible church upon earth in general, in its totality, and the expression "communion of saints," as referring to the invisible essence of the church, and that naturally of the entire church

¹ See Guericke's Symbol. Anhang. ² Apol. A. C. Art. 4, p. 145, 146.

³ "Congregatio sanctorum." Augs. Conf., Art. 7.

⁴ "Congregatio sanctorum et vere credentium."

⁵ Apol. A. C. Art. 4, p. 144. ⁶ Do. p. 145, close after the former extract.

⁷ Do. p. 146.

in heaven and on earth, especially, perhaps, regarding the heavenly as the basis of the earthly. In the same manner it connects with the "communion of saints" the "forgiveness of sins," (the true intermediate member between what precedes and what follows, two points bound in unity in the creed), as a basis again of the communion of saints.¹ With the quotations we have made, compare the smaller catechism on the third article: "I believe that I cannot, by my own reason or strength, believe on Jesus Christ my Lord, or come to him; but the Holy Ghost hath called me by the gospel, illumined me with his gifts, sanctified and preserved me in the true faith; even as he calleth, gathers together, illumines, sanctifies, and through Jesus Christ, preserves in the only true faith all christian people upon earth." So also the large catechism on the same article,¹ (where in truth the idea and expression are not yet thoroughly clear): "The holy christian church is called in the creed a "communion of saints" (*communio sanctorum*) for it is both embraced in one, . . . that is a congregation wherein are saints only, or yet more clearly, a holy congregation (or best of all, and clearest of all, a holy christian people (*Christenheit*)," as in the same passage, a little before he had called the church as such). . . This, however, is the meaning and sum: I believe that there is upon earth one holy little band and congregation, of believers only, under one head, Christ, called together by the Holy Ghost, in one faith, mind, and understanding, with manifold gifts, yet in unison in love, without sects and division. Of that same am I also a part and member, sharer and partner in all blessings it possesses, brought and incorporated therein by the Holy Ghost, in that I have heard, and do yet hear God's word, which is the beginning of the entrance therein," &c. It naturally follows, that with this definition, the Lutheran church limits the church to no particular country. "I believe in one Catholic universal christian church, such that no man may think that the church, like another government of an external kind, is confined to this or that land, . . . as the Pope asserts it is to Rome, but this remains undoubtedly true, that the genuine church is that body and those men, who here and there in the world—*sparsi per totum orbem*—from the rising of the sun to the going down thereof, truly believe in Christ," &c.² This is not to be understood as though there were no unbelievers and godless persons in the church, the very opposite of which Donatistic error

¹ Apol. A. C. Art. 4, p. 498, 59.

² Deutsche Apol. d. A. C. Art. 4. (Rech. p. 146.) A. v. Weiss. p. 182. Compare also what follows, p. 615.

is expressed already in the Augsburg Confession (art. 8):—"Though the christian church is properly nothing else than the congregation of all believers and saints, yet, since in this life, there are many false christians and hypocrites, and open offenders remain among the godly, the sacraments, notwithstanding, are valid. . . . Consequently the Donatists, and all others, who hold a contrary view, are condemned."¹

We are to understand the passages from our confessions in this sense, that only believers and saints in Christ compose the true essence of the church, whilst unbelievers and the unholy are its dead members. "Bad men are dead members of the church;"² "evil persons are only in name in the church, but the good in both deed and name;"³ "when the church is defined, it is necessary to define her as the *living* body of Christ, since that is in name and in very deed the church."⁴ Not however to exalt this idea, as though the church were something merely internal, spiritual, invisible; our confession, at the same time, distinctly defines the church to be "the congregation of all believers, among whom the gospel is purely preached, and the holy sacraments administered according to the gospel;"⁵ "*congregatio sanctorum, in qua evangelium recte docetur et recte administrantur sacramenta;*" "a society (united by) faith and the Holy Spirit in their hearts, which has, however, external marks, so that it may be known, to wit, the pure doctrine of the gospel, and an administration of the sacraments consonant with the gospel of Christ."⁶ In reference to this point, the Apology also speaks of "an external society of the church," or of "an external society having the signs of the church, to wit, profession of the word and the sacraments." Preaching of the pure gospel, and scriptural administration of the sacraments, are thus the condition of the bodily character of the church, and this indeed not as something outwardly and incidentally connected with it, nay, they are most intimately *united* with the sacred inward essence, as a holy body with a holy soul (the soul as the true vivifier of the body, the body as the bearer and organ of the soul), they are the conditions of the true spiritual bodily church in its outward visibility. The Apology⁷ gives the deep biblical foundation of this truth: "Paul defines (Eph. 5) the church in entirely the same manner as that which is purified, that it may be holy; and adds the external marks, the word and sacra-

¹ Compare what follows in this article in the last quotation from Luther, p. 615.

² Apol. C. A. p. 145. ³ Do. 146. ⁴ ib. ⁵ Aug. Conf. Art. 7., Germ.

⁶ Apol. C. A. Art. 4, p. 144 sq. ⁷ Apol. C. A. Art. 4, 145.

ments. For thus he speaks: Christ also loved the church, and gave himself for it, that he might sanctify it, cleansing it with the bath of water, by the word, that he might present it to himself a glorious church," &c. Where these two parts, the manifestations of the inward faith, are found, as conditions, there is the true church in its manifestation, though on the one side (as the wheat-field does the tares) it may embrace in it unworthy and dead members, and on the other, may not every where be characterized by the same external constitution and usages. In the first of these points the Apology¹ says: "hypocrites and wicked persons are partakers in this true church, as concerns its outward rites," and in the Form of Concord,² the idea, "that a church in which sinners are found, is no true and christian church," is rejected as an error of the Anabaptists. As regards the second point, it is only on unity in word and sacrament the true church in outward conformation depends. This sentiment Luther expresses in innumerable passages. For example, in the sermon on the epistle for the seventeenth Sunday after Trinity³ he says: "In this St. Paul points out and touches what is the true church of Christ, and how we are to recognize her, to wit, that there is but one only church or people of God on earth, which has one faith, and one confession of God the Father, and of Christ, &c., and which holds and abides by them, in harmony one with another. . . . Therefore this unity of the church is not denominated, and is not an outward government of one sort, a having and holding a law or prescription and church usage, as the Pope with his troop asserts, . . . but where this harmony of the one only faith and baptism, &c., exists. Hence it is called the one only, holy, "Catholic," or christian church, since therein is the only pure, clear doctrine of the gospel and outward confession of it, in all parts of the world, and through all time, irrespective of the want of similarity, or of the distinction in outward corporeal life, or of outward ordinances, customs and ceremonies. Furthermore, those who do not hold this unity of doctrine and faith in Christ, and moreover, cause divisions and offences, as St. Paul (Rom. 16: 17) says, by these doctrines of men, and self-willed works, for which they contend and maintain them to be necessary to all christians, these are not the true church of Christ, nor members of it, but its opposers and destroyers." Elsewhere⁴ he says: "In brief, where the word remains, there assuredly the church remains also, . . . for there

¹ Apol. C. A. Art. 4, p. 146. ² Form. Conc. Art. 12. Sol. decl. p. 827.

³ Kirchen Postille Epistelpred. Dom. 17, p. Tr. Lpz. Ed. XIV, 332.

⁴ In same Epistelpred. on 18. S. alt. Tr. p. 337. d.

must unquestionably be some who have rightly and purely the word and sacrament. Again, those who have not this treasure, namely the word . . . cannot be the christian church." Furthermore, Luther employs this language:¹ "The church upon earth, when we speak of the external community, is a congregation of those who hear, believe and confess the true doctrine of the gospel of Christ, and have with them the Holy Ghost, who sanctifies them and works in them by the word and sacraments; among whom, nevertheless, there are some false christians and hypocrites, who yet hold this same doctrine with one accord, and are partakers in the sacraments, and other outward offices of the church." And thus in other places. It is clear how wisely and powerfully Luther, in expressions of this kind, removed from this very church all conflict about what might be possible, and has thus adapted her for, and firmly established her in, all outward relations, which are in the limits of possibility. Advancing like views with Luther, the Augsburg confession, Art. 7, says: "This is enough for true unity of the christian church, that with one mind, and in accordance with a pure understanding, the gospel be preached, and the sacraments set forth conformably with the divine word; and it is not necessary to true unity of the christian church, that in all places uniform ceremonies, of human institution, should be observed (Eph. 4 : 4, 5);" in the Latin copy it is said: "And to true unity of the church it is enough to consent in regard to the doctrine of the gospel and the administration of the sacraments. Nor is it necessary that there should everywhere be similar human traditions, or rites or ceremonies, instituted by men:" "if only," as the Form of Concord² also says, "in doctrine and all its articles, and in the true use of the sacraments, there be concord among the churches." "We believe, teach and confess, that one church ought not to condemn another, because it observes this or that more or less of external ceremonies, which the Lord has not instituted. . . . For this is an old and true saying: Dissonance about fasting does not disturb consonance in faith." To the same purport the Apology³ says: "The article in the creed calls the church Catholic, lest we should imagine that the church is an external polity of certain nations; and that we might understand that it consists of men scattered through the whole world, who consent regarding the gospel, and have the same Christ, the same Holy Spirit, and the same sacraments, whether the hu-

¹ Evangelienpred. 20. S. aft. Tr. p. 357. b.

² Form Conc. Art. 10. Erit. p. 616. ³ Apol. C. A. Art. 4, p. 146.

man traditions they hold are like or unlike." In the requirement as regards doctrine, is certainly demanded fellowship in *all* articles of faith, in the *whole* word of God; "for," says Luther¹ where the Devil can bring it to pass, that concession is made to him in a single article, he has won, and has virtually got all, . . . for they are all twined together and closely united, like a golden chain, so that if one link is loosed, the whole chain is loosed, and one part falls from the other."—"Therefore, doubt not that if thou deniest God in one article, thou surely deniest him in all. For he will not let himself be parcelled out in many articles, but he is entire in each, and in all together one God." In this view the outward is, however, by no means destitute of value; nor may we by any means consider outward things merely as such, contributing in *no* way to ecclesiastical fellowship; on the contrary, the Apology expressly attributes to them *also* a value, though a subordinate one; "the church is not *only* (tantum) a society of external things and rites, as other polities, but principally (thus only principally) it is a society having faith and the Holy Ghost in their hearts." In times of persecution, however, the "Form Concord expressly places these external things far beyond the limits of things indifferent. On this point it says:² We believe, teach and confess that the church of God anywhere in the world, and at any time soever . . . may change ceremonies, in accordance with that judgment, which decides what is most useful and edifying to the church of God. Yet we think that in this matter all lightness should be shunned, and all occasions of offence avoided." It continues: "We believe, teach and confess, that in times of persecution, when a clear and steadfast confession is demanded of us, that we may not yield to the enemies of the gospel in things indifferent (Gal. 5: 1; 2 Cor. 6: 14; Gal. 2: 5). . . For in such a posture of affairs it is no longer with things indifferent we have to do, but with the soundness and preservation of gospel truth and christian liberty, and with the avoidance of the danger of encouraging men in manifest idolatry, and of offending the weak in the faith. In cases of this kind, we have certainly no right to concede anything to our adversaries, but duty requires that we should make a pious and candid confession, and endure patiently whatever God is pleased to impose upon us, or to permit the enemies of his word to do unto us."

¹ In a sermon of 1532 on Eph. 6: 10 sq. Lpz. A. XI. 525.

² Form. Conc. Art. 10. Of ecclesiastical ceremonies, which are usually denominated adiaphora, or things neutral (*mediae*) and indifferent. Epit. p. 613.

Thus, then, the Lutheran church has construed a visible bodily church, since, and inasmuch as she has an invisible spiritual church, and at the same time a visible one, whose essence is not at all the visible form, but a deep internal life of faith. Not inappropriately in this connexion, the church has recently been designated as "the redemption actualizing."¹ With justice, the Lutheran church holds fast, not merely that invisible, spiritual church, but also this invisible-visible, this spiritual bodily church, as the true and perfect church. This same view is avowed by Melancthon:² "Neither do we dream of some Platonic city, as certain cavillers assert we do, but we say that this church exists, to wit, the true believers and righteous persons, scattered through the whole world," and of this church (only after inserting: "and we will add its marks, a pure gospel and the sacraments") he says: "This church is properly the pillar of the truth," "this church alone is called the body of Christ."³ And in his *Loci*⁴ he says: "as often as we think of the church, we contemplate the assemblage of those who have been called, which is the visible church, nor do we dream that any of the elect are elsewhere than in this visible church; for God will not be invoked nor acknowledged otherwise than as he reveals himself, nor does he reveal himself except in the visible church, in which alone the voice of the gospel sounds, nor do we feign another church invisible and silent."

Thus the Lutheran church expresses herself in the abstract on the true church. In the concrete, she understands herself to be that church, since the Reformation. Look first at the language of the symbols. The *Form of Concord*⁵ draws a distinction between the church, of which it is the confession, that is the Lutheran and "the papacy and other sects." In another place⁶ it speaks of "our churches, that have undergone the reformation," immediately after designates them as "the church of God," and then "the pure churches," and again distinguishes them from "Romanists, and other heresies and sects, whom we reject and condemn." In another passage⁷ "church of God" stands also in antithesis preeminently to the Reformed church. *Luther*, in his confession of faith⁸ designates the faith he there expresses as the faith of "all genuine christians," whose communion must consequently be regarded

¹ "Die real werdende Erlösung." ² In the *Apol. C. A. Art. 4. p. 148.*

³ *Ib.* p. 145. ⁴ *Loc. Theol. (De Ecclesiae)* Ed. Detzer I. p. 283.

⁵ *Epit. init. p. 571.* ⁶ *Solid. Decl. init. p. 663.* ⁷ *Epit. Art. 11. p. 621.*

⁸ See *Guerikes Symb. Anhang.*

as the only *proper* christian people. Compare with this his words: "Even as the whole christian people upon earth . . . maintains in the only true faith,"¹ and of like force, "the whole christian people upon earth, maintains (the truth) in but one sense."² With such expressions the language of the orthodox Lutheran divines agrees: as for example the very title of the work of Calovius,³ "*Controversies which the church of Christ has had with heretics and modern schismatics, Socinians, Anabaptists, Weigelians, Remonstrants, Papists, Calvinists, Calixtines and others*; and J. Gerhard, in the very application of the idea of "one true religion" to the Lutheran church.⁴ Naturally, however, the Lutheran church has applied to herself this objective expression, neither with a harshness foreign to the gospel, nor with a Donatizing sectarianism. The entire contents of the Lutheran symbols distinctly exclude the latter; and long ago the mild words of the Apology⁵ were at war with any unevangelical harshness: ("The church, the pillar of truth) retains the pure gospel, and, as St. Paul says, the foundation, that is, the true knowledge of Christ and faith in him, although there are in it many of the weak, who build upon this foundation perishable hay and stubble, that is, certain useless opinions, which, however, as they do not subvert the foundation, may be forgiven them, or may be amended." She might, in this reference also, consider herself merely as the visible church, as the church which clearly, and in all its fulness, confesses the one divine truth as an outward visible banner, whilst the others, the church communions perverted in the two directions, are to be esteemed rather as certain dependencies of the invisible, than of the visible church, as far as that one truth, which they also certainly recognize on its basis, though it be more or less hidden, endures as an outward common bond, though it be entirely invisible, or visible only in a fragmentary way. That there is, then, in the tenor of this observation, with all its apparent exclusively Lutheran mode of apprehension, a certain inward apology for the collective christian church, is unmistakable; as alone in the position of things, as we have given it, lies in fact the condition of unity, and that a unity necessary throughout, to the universal christian church, as she, despite of all the rupture which pre-

¹ In his Exposit. of the 3d Art. in the Sm. Catech.

² In his hymn "Wir glauben all an einen Gott."

³ Alluded to in § 2, p. 7, Guericke's Symb.

⁴ See Guericke's Symb. p. 605. ann. 1. Cf. of recent date W. Löhe Drei Bücher von der Kirche. Stuttg. 1845.

⁵ Apol. C. A. Art. 4, p. 148.

sents itself in her history and creeds, appears to a more thorough view, in order according to God's will, in whatever form it may be, more and more as a church to illumine the world. The position we alluded to is, that there is between the Lutheran and the other church communions, a relation analogous to that of the visible and invisible church, which has been enlarged upon.

In an entirely different way does the Roman Catholic church view this matter, with which also, in the main, the practice of the Greek church agrees. In the Greek confession no distinct definition of the church is set forth. Metroph. Kritopolus¹ leaves it undetermined whether *ecclesia* designates the communion of all whatsoever, who through the preaching of the gospel have become believers, both the true and the false ("a body of all those, wheresoever, who yield to the preaching of the gospel, both orthodox and heretics) or exclusively the former, ("a body of those only who are orthodox, and in all respects sound in their christianity") independently of the want of correspondence in the parts of the two definitions, and only in opposition to the Calvinistic position of Cyrillus Lucaris,² that the elect alone compose the church, has the Synodal Decree³ of Parthenius expressed itself. The Roman Catholic church, in place of the spiritual bodily, invisible-visible church of the Lutheran christendom, has a church which is in essence merely bodily, a purely visible ecclesiastical establishment. That is to say, the Catholic church⁴ proceeds not from the inward spiritual essence of the church, with a definition of its idea, but from its outward appearance, and this too, only in the form in which it is displayed in the Romish church itself. "Our judgment," says Bellarmine,⁵ is that there is only one church, not two, and that this only and true church is a congregation of men, bound together in the profession of the same christian faith, and in the communion of the same sacraments, under the government of legitimate pastors, and especially of the only vicar of Christ on earth, the Bishop of Rome. . . . The parts of this definition are three. Profession of the true faith, communion of sacraments, and subjection to a legitimate pastor, the Bishop of Rome. The first part excludes all un-

¹ C. 7, p. 79. ² C. 11, "We believe that the members of the Catholic church are the saints elected to eternal life, from whose portion and communion the hypocrites are cut off, although we both detect and see in the various churches the wheat mingled with the chaff." ³ p. 123, (Cf. also *Dosithei Conf.* c. 11.) See however also Guerike Symbol. § 70, 71. ⁴ Whose doctrine of the churches fully treated § 70 & 71. Guerike's Symb.

⁵ Eccles. Milit. c. 2.

believers, not only those who were never in the church, as Jews, Turks, Pagans, but those who were in it and have left it, as heretics and apostates. By the second part, catechumens and excommunicated persons are excluded.. . The third excludes schismatics, who. . do not subject themselves to the legitimate pastor. . All others are included, though they be reprobate, wicked and impious.¹ And this is the difference between our opinion and all others, that all others require internal virtues to constitute a man a member in the church, and moreover regard the true church as invisible; we however, although we believe that in the church all virtues are found. . do not think that any internal virtue is required in order to a man's being called, in some measure, a part of the true church, but only in external profession of faith and communion of sacraments, which is perceived by the sense. For the church is a body of men as visible and palpable as the body of the Roman people, the kingdom of France, and the republic of Venice." This outward form, in fact, "as the outward assumption of humanity, was the essence of the Redeemer,"² constitutes, according to the Roman Catholic doctrine, the essence of the church; the inward attribute of a pure, living communion of faith on the basis of the outward means of grace, is rather incidental and derivative, and by no means an essential and universally binding condition of her existence; thus in the Roman Catholic doctrine of the church as purely visible, there appears an extreme, which materializes the spiritual essence of the church, as though it were only a bodily manifestation.

In contrast with this, we find the opposite extreme, the spiritualistic and spiritualizing, in its germ in the *Reformed church*, and in its expanded form in the *sects*, whilst the Lutheran view pure and safe, as the development of the church in history demands, occupies the medium between the two extremes. The church of England forms a distinct exception in this matter, and especially on this very point, to the general character of the Reformed church, inasmuch as she insists on "a visible church," and confesses:³ "The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly minis-

¹ Cf. Catech. Rom. I, 10, 7, which on this point opens in the same vein: "In the church militant are two kinds of men, the good and the wicked."

² According to Mühler's *sophistical parallel*. Symbolik § 37.

³ Art. xix, "Ecclesia Christi visibilis est coetus fidelium, in quo verbum Dei purum praedicatur, et sacramenta, quoad ea quae necessarie exiguntur, juxta Christi institutum recte administrantur."

tered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

The *Reformed* church, it is true, proceeds in common with the Lutheran, from the inner spiritual essence of the church; she continues, however, (with the exception of the Anglican part) substantially—for a certain obscurity in her development of the doctrine, renders it difficult clearly to understand her—resting at this idea of an invisible spiritual church, and is unable distinctly to rise to that of a truly visible, a spiritual bodily church. The conception of a true and truly visible church, apprehended in an entirely objective manner,¹ is not held by the Reformed church, nor any sect soever, nor by the Roman Catholic as anything else, than as an essential appurtenance to the invisible, and a fragmentary right to be claimed for the visible church; the point in question, therefore, is not so much how these churches not Lutheran are to be regarded in a purely objective aspect, but rather, as they themselves prefer to be looked at, how they are to be regarded subjectively. In Zwingle's "*Expositio Fidei Christianae*," the "*ecclesia invisibilis*" is alone the true one; she is that which "came down from heaven," which through the illumination of the Holy Ghost, "acknowledges and embraces God;" to her belong all believers in the whole world, and she is called invisible, because to human eyes it is not manifest who are these believers. Beyond this he had no higher and deeper conception of the "*ecclesia visibilis*," as that which embraces all in the entire world, who outwardly profess christianity. Less disjointedly, more connectedly, than Zwingle, the profound Calvin held the conception of the invisible and visible in the church, although his view, that the church consists only of the elect,—(and consequently is a purely invisible church,² which yet should present itself as a strongly disciplined organism)—appears to introduce into his system an inward contradiction, which the brief statement in the various Reformed symbols has been able in very slight measure to relieve. For these also appear properly to recognize only an invisible spiritual (actual) church. The Helvetic confession³ declares: "There has always been, is, and shall be a church, that is, a congregation of faithful men, called forth or collected from the world, a communion, we mean, of all saints, of those, to wit, who truly know and rightly worship the true God, under the guidance of the word and Holy Spirit, in Christ the Savior, and finally partake, by

¹ Cf. p. 613. Closing remarks on the Lutheran Church. ² Calvin (Institut. Chr. Rel. IV, 1, 4.) finds the reason of the necessity for a visible church, only in the *infirmity of men*. ³ Conf. Helv. II, Cap. 17.

faith, of all the blessings freely offered through Christ;" and the confession of the French churches:¹ "We affirm from the word of God, that the church is a congregation of faithful men, who consent in following God's word, and in practising pure religion, in which also they make daily progress," &c. In a yet more spiritual manner, the (first) confession of Basil, Art. 5, declares: We believe in a holy christian church, that is, a communion of saints, the congregation of believers in spirit, which is holy and Christ's bride, in which all those are citizens who truly confess that Jesus is Christ the Lamb of God. . . and who also prove this faith by works of love;"² and the Belgic confession, Art. 27: "We believe and confess that only Catholic or universal church, which is a holy congregation or assembly of all truly faithful christians, who expect all their salvation from Jesus Christ alone, inasmuch as they are washed in his blood, and sanctified and sealed by his Spirit. . . This holy church is assuredly not situated in one particular spot, or limited by it, or bound to certain persons, but is scattered and diffused throughout the whole world. In a similar style, the Heidelberg Catechism (Qu. 54) demands as the condition of the church only a congregation "in unity of the true faith (and that "from the foundation of the world"),³ consequently, something purely invisible, and with this is connected the conception of the words in the third article of the Apostles' creed, which the Heidelberg Catechism understands of a faith "in one holy universal christian church." To these may be added passages in the Reformed symbols, where the church is frankly defined in the particularistic language of Calvinism, "as the society of the faithful, whom God has predestined to eternal life,"⁴ a limitation of the church exclusively to the elect, in the Calvinistic sense, whence properly only an "invisible church" could remain in the Reformed system. Unworthy members are not regarded as belonging to the church itself. "We by no means speak here of the assembly of the hypocrites, who though they be mixed with the good in the church, are nevertheless not of the church."⁵ With this the words of the French confession, Art. 27, if we examine them closely, stand naturally in no sort of opposition: "We by no

¹ Conf. Gall. Art. 27. ² "Ecclesiam. i. e. Communionem sanctorum, Congregationem fidelium in spiritu; quae sancta et sponsa Christi est; in qua omnes illi cives sunt, qui consentiunt I. esse Christum, agnum Dei tolerantem peccata mundi, . . . atque eandem fidem per opera caritatis demonstrant."

³ Without any reference therefore to true Unity in the Sacrament. ⁴ See Qu. 23 & 54, and Guerike's Symb. § 12, p. 74. ⁵ Catech. Genev. p. 480; Conf. Scot. Art. 16; Comp. Cyrill Lucar. Conf. c. 11, and previous part of this Art. p. 619.

means deny, that many hypocrites and reprobates are mingled with the faithful, but their wickedness cannot blot out the name of the church."¹ Consistently with this, the church is often in the Reformed confessions expressly designated as merely "invisible."² At the same time, on the other side, we must not overlook the fact, that the Reformed church does not present this theory of hers in regard to a purely invisible church, in all its nakedness. This is true, partly of her *theory*, and partly in her *practice*. Partly of her theory, as is indicated already in the words "rightly worship," in the second Helvetic confession, "confess," in the Basil confession, in fact in the very expression "assemblage" or "congregation," which occurs very where, and like phrases. There occurs also here and there an allusion to preaching, or to both preaching and sacrament, as an outward mark. "We teach that the true church is that in which the tokens or marks of a true church are found, especially a legitimate or pure preaching of God's word."³ "The marks, by which the true church is known are these: if she have a sound preaching of the gospel, if she administer the sacraments purely, according to Christ's ordinance, if she possess an ecclesiastical discipline that vices may be corrected."⁴ The reference, however, to word and sacrament is, in this respect, not analogous to the Lutheran, that in the Reformed church they have a more inward significance, in consequence of the subordination of their outward part to their inward, as it very clearly presents itself in reference to sacrament, and unmistakably, in principle at least, as regards the word; they cannot, therefore, with equal force condition an outward visible existence of the church. It is further true, that in part also in *practice*, the Reformed view is modified and improved. This, however, is done in a manner which, on Calvinistic principles, which are expressly stated, indeed in the Belgic confession,⁵ completely coordinates with the preaching of the word and administration of the sacraments, as an essentially necessary third element, a certain ecclesiastical discipline⁶ (and especially church government⁷), that thereby another new extreme is presented, which, instead of withdrawing the church, as the Lutheran church does, as far as

¹ Conf. Belg. Art. 29. ² Conf. Scot. pl. quoted. Cat. Genev. p. 481. Conf. Helv. II, c. 17. ³ Ib. ⁴ Conf. Belg. Art. 29. In regard to the Church of England see previous part of this article, p. 620. ⁵ See previous part of this article, p. 623. ⁶ The Lutheran principles in regard to this matter, and the subject in general are treated at large in Guerike's Symb. § 71. ⁷ This is the case also, and pre-eminently, in the practice of the English Church, which otherwise in this matter, in general, to express it in brief, Lutherizes.

possible from all conflict with the outer world, entangles itself directly with it, and *rigidly* construed, aims at a goal which, with its ideal union of church and state, fundamentally only in the different parts of the Reformed church, has, although without proper symbolical authority, been maintained always, and especially of late (and by no means merely in the sects), as zealously as if it could find its complete realization only in those principles of a Chiliasm more or less gross, which have been distinctly rejected by the Lutheran church in the Augsburg Confession. The Lutheran church (whose goal is super-earthly, and not at all of this world, and whose eschatology, based upon the scriptures, can have no place for a *gross Chiliasm* which has no scriptural basis, and is beside confuted by history) expresses her view in the Augsburg Confession, Art. 17: "We likewise here reject certain Jewish doctrines, which also present themselves at this time, that before the resurrection of the dead, the pure saints, the pious shall have the kingdom of the world, and all the godless shall be destroyed."¹ That in these words, sure enough, only the coarse manifestations, even of a gross Chiliasm, which lie before the eye, are condemned, but by no means the matter, which serves as the very root of them, is very palpable no doubt.

To the Reformed church, in as far as it maintains this theory of a church, in principle merely invisible, approach the *Arminians*, and next to them the *Socinians*, the former (apart from the doctrine of predestination) without any modification whatever,² the latter in a modified form. The Socinians, inasmuch as they place everything in a knowledge of God and obedience to his will, such as is possible without a church, regard in general, the conception of the church as a thing of minor importance; in this direction they understand the church to be the communion of those who adhere to the true christian saving doctrine, and they call it "*invisible*," so far as it embraces "those who trust in Christ and obey him, and exist, moreover, as his body," and "*visible*" as "the assembly of those men who hold and profess the saving doctrine."³ This same fundamental theory is maintained by the *Mennonites* and *Quakers*; they are distinct, however, from the Reformed, in this essential feature, that they, especially the *Quakers*, have in part developed it with more consequentness, and in part

¹ "Damnant et alios, qui nunc spargunt judaicas opiniones, quod ante resurrect. mortuorum pii regnum mundi occupaturi sint, ubique oppressis impiis." ² Cf. *Limborch* theol. chr. vii, 1, 6, and *Curcellæi* tr. de ecclesia., p. 659. sqq.; as also *Apol. Conf. Rem.* p. 241. ³ *Catech. Racov.* qu. 522, 488. Cf. *Ostorodt Unterr.* C. 42. p. 407.

carried it out more strictly in practice. Both these sects manifest the subjective separatistic character of their doctrine and practice in regard to the church, by their (symbolic) prohibition of the reception of offices of civil trust, of judicial oaths, of military service, to a true christian ;¹ principles whose falsity the Lutheran church, with a deeper knowledge of the essence of christianity, and at the same time, a deeper estimation of government, has in part positively, in part antithetically, distinctly declared.² The church of the Mennonites, partly in the abstract,³ partly also especially in concrete application, and carrying out, consists alone and exclusively of righteous and regenerated persons. That of the Quakers uniquely and alone, of those, as well before as after Christ. Even among Turks, Jews, &c., who (whether—church in its wider sense—scattered over the whole earth, “although outwardly removed and stranger to those, who profess Christ and enjoy. . . Christianity,” or—taking church in its narrower sense—as “a congregation”) illumined by the inward light, animated by the inward Christ, “obey the divine light and witness of God in their hearts, so that by it they are sanctified and washed from evil.”⁴ In addition, in one point more at least, the Quakers go further than the Mennonites. The Mennonites admit that Christ has ordained an office of teachers,⁵ for though every believer is a member of Christ, he is not, therefore, either teacher or bishop ; the body of Christ, the church, consists of various members. The Quakers, on the contrary, reject every distinct ecclesiastical ministry, since those who administer them, obtain from men authorization of their functions, though that authority can only proceed from the Spirit of God. “Those who have authority of him, can, and should announce the gospel, though destitute of human commands so to do, and ignorant of human literature,” and this too without reference to sex ; “since male and female are the same in Jesus Christ, and to the one no less than to the other, he gives his Holy Spirit, therefore, when God, by his spirit, moves in woman, we judge that it is in no respect unlawful for them to preach in the assemblies of God’s people.”⁶ On the other hand,

¹ Ris. Conf. Art. 37 & 38 ; *Barclai. Apol.* 15, 10, 13. p. 352 sqq. & 362 sqq.

² Augsb. Conf. Art. 16 ; Form. Conc. Art. 12, p. 624, 827.

³ Cf. Ris. Confess. art. 24 : “Faithful and regenerated men scattered throughout the whole world are the true people of God, or church of Jesus Christ on earth.”

⁴ See *Barclai. Apol.* 10, 2 sq. ⁵ Cf. Ris. Conf. Art. 25, 26.

⁶ *Barclai. Comment.* 27.

however, those who are devoid of the authority conferred by this divine gift, although they may be in the highest degree endowed with learning and knowledge, and acting under the commands of churches, and the authority of men, are yet to be regarded as imposters and deceivers, not as true ministers or preachers of the gospel."¹ On the same principle, the Quakers reject all liturgical prayers and other forms, since every prayer, and all religious worship, should gush immediately from the heart, aroused and directed by God. "All worship, which is true and pleasing to God, is offered under the internal movement and immediate guidance of his spirit. . . All other worship, therefore, hymns, prayers or preaching, which men engage in of their own will and at their own season, . . whether they be prescribed forms, as liturgies, &c., or &c. . . are all, without exception, superstitious worship, and abominable idolatry in the sight of God," &c.²

Finally, the Swedenborgians combine, in a manner peculiar to themselves, the materialistic Catholic extreme of a purely visible, and the spiritualistic Reformed extreme of a purely invisible church, without striking the genuine organic medium between both. Their new church, according to their catechism, Qu. 40, consists "of all those who worship the Lord Jesus Christ as the only God, and flee what is evil as sin against him." This might be understood as completely spiritualistic; the Swedenborgian practice, however, demands that it shall be taken in a very Catholic fashion; for among these worshippers of Christ as the only God, they reckon only themselves, "who have been enlightened by Imm. Swedenborg, the servant of the Lord,"³ "through whom a new institution of the divine goodness and truth has appeared, whereby the pure doctrine of the holy word is to be made known;" and which must now be considered as the only true church.

As to the new *United* church as such, she also, when she speaks at all, utters, throughout, the Reformed idea of a purely invisible church (in the Reformed mode also of apprehending the third article of the Apostles' creed), which, however, in practice, she renounces in her effort to attain an outward autocracy.

¹ Barclai. Theol. Christ. Apol. thes. 10. ² Ib. 11. ³ Qu. 41.

ARTICLE III.

CONTRIBUTIONS TO THE CHRISTOLOGY OF THE CHURCH.

Translated from the German of Dr. G. Thomastus.

Continued from Vol. IV, p. 524.

IF mankind sustained toward God the relation of an *absolute* opposite, if divine and human spirit absolutely excluded each other, the incarnation would indeed seem to be an impossibility. But such an exclusive relation exists, not even between the totality of finite existence, *between the world and God*. For, although the world is not God, but has been created out of nothing by God, and is therefore *essentially* different from God, albeit he, as its creator and Lord, stands above it, and rules it with almighty power, Is. 45: 12, 18; Jer. 32: 17, 27; Dan. 4: 32; cf. I Chron. 29, (30), yet, universally present, he pervades it with his life, Is. 42: 5; Acts 17: 26; sqq. Heb. 1: 3; *ὅτι πᾶν τὸ πᾶν τὸ ἡμῶν τῆς θεότητος αὐτοῦ*, and manifests himself in [an] it in the fulness of his attributes. Through these he assumes a vital relation towards it; and mediately effects that opposite, which is posited through the creation [und vermittelt den durch die Schöpfung gesetzten Gegensatz], without transferring his own essence from himself to the world [ohne sich selbst an die Welt zu entäussern]. For the attributes are not his essence, but the *real relations* which he himself assumes outwardly,¹ the manifestations of being, which can, according to the nature of the finite existences to which they respectively refer, be different in character, without himself becoming, for this reason, subject to change.² On the other hand, however, the world has been so organized by him, as to be accessible to his influence, and susceptible of the manifestation of his glory, i. e., of the fulness of his attributes. It has been created not only *by* him, but *unto* him (*eis αὐτόν*), and therefore it is, in its totality, a mirror of his omnipotence, wisdom and goodness.

This fundamental relation of a communion which conserves difference in oneness, and oneness in difference (Transcend-

¹ And therefore I cannot agree with Nitzsch (System § 65), when he designates the attributes as nothing more than relations of human consciousness.

² He remains the same, whether he bless or chastise, for both are revelations of the same holy personality, which places itself in communion with that which is good, and excludes from itself that which is evil.

ence and Immanence) [vid. ante p. 401, note], not only finds, in respect of *man*, as a *personal creature*, its perfect application, but rises in this instance to that of an *essential and ethical relationship*. For man bears within himself a living spirit [Lebensgeist: life-spirit], which has proceeded from God, and is the fundamental principle [Grund: ground] of his personality. It is not this itself: for the personality belongs entirely to one side of his being, that is, his life as a creature [fällt ganz auf die Seite seines kreatürlichen Lebens], and is possible only by that divine *πνεῦμα* dwelling within him. It is this that makes man that distinct [bestimmten], rational, thinking willing being, whose peculiarity consists precisely in this, that he is a self-conscious Ego, a Person.¹ As such he is of divine offspring (Acts 17: 28) and has the capacity of receiving divine light and life in himself. *Natura humana capax divinae*. For related existences do not exclude each other, but exist for each other.² Upon the basis of this natural relationship to God (which continues to subsist even after the entrance of sin into the world) it is *designed*, and *possible*, that a *free ethical communion* between him and God can be formed, by virtue of which the human spirit accords in its thinking with the thoughts of the divine Spirit, recognizes the holy will of God as the norm of its own being; and, in accordance with it, determines itself to receive within itself and to return the holy love of God. This communion, which is his divine destination, is so little a merely moral one, in the ordinary sense, that it is, on the contrary, already a sort of *communicatio idiomatum*. For it is the divine attributes, which are thus communicated to man, in order to be received and manifested by him. It is a real communion of life, but not a transfusion of essence, because it does not abrogate the personal distinction, or the restrictedness of the creature. Now, this communion was indeed broken off, where it was intended first to be developed and manifested, but through the redemption it has been knit together again. Concerning those who have been born again, the Scriptures testify, that the spirit of God dwelleth, liveth and ruleth in them, Rom. 8: 9, 10; Gal. 2: 20;—that they are one spirit with the Lord, 1 Cor. 6: 17; that they are *θεῖας φύσεως κοινωνοὶ* [partakers of the divine nature] 2 Pet. 1: 4; and of this we have accordingly, as believers, an experimental consciousness. Yet, at the same time, we know that a far more perfect communion than this, which

¹ In like manner Beck, *Christliche Lehrwissenschaft*, Stuttgart 1841. Part I., p. 205 sqq.

² Opposite axiom: *finita non recipiunt infinita*.

is still restricted by sin, is in store for us: a knowledge of God, whereby we shall know him as we are known of him: a love, in which his holy will will be the will of our own sanctified personality: a participation in his power, whereby we shall rule the world with him, or rather, he through us:—and therefore it is proper for us to say: man is capacitated and intended to serve as the organ of the divine glory.

To what degree a communication of the divine glory to the human spirit is possible, without abrogating the limits of his personality as a creature [der kreatürlichen Persönlichkeit], this cannot at all be determined from the standpoint of our present consciousness. For this is, at the same time, always the expression for the defectiveness of our relation to God. But if we are justified from the actual [faktischen] beginnings of christian life to make conclusions as respects its complete manifestation: if from the image of Christ, as it is here already mirrored in the spirit of the redeemed, we may justly form conclusions respecting the being glorified hereafter into the same image, not a doubt can remain, that the *natura humana* has been organized for an incomparably more intimate and perfect interpenetration by the Divine, than that is, which takes place in this present stadium of our life. The promise of Scripture: ὁμοιοὶ αὐτῷ ἐσόμεθα ["we shall be like him," i. e., like God], 1 John 3: 2; contains the most valid and conclusive proof of the *possibility* of the incarnation of God.

Upon this basis, now, we shall endeavor to obtain a clear apprehension of it, and of

THE PERSON OF THE GODMAN.¹

I. *Unio Hypostatica.*

In accordance with the results at which we have thus far arrived, the act of the incarnation cannot be in such wise conceived of, as though the Logos had connected himself with a distinct human individual, previously already in existence and already developed into personality, and had then glorified this individual, in the way of gradual interpenetration, into oneness with himself; for with this nothing more would be said, than that a man had been deified [made divine] or elevated to fellowship with God,² but not that God had become man,

¹ In order to make our relation to the earlier dogmatic writers at once apparent, we retain the customary superscription.

² According to this conception, the Redeemer would be only a nobler [veredelter: improved] branch from the stem of humanity, differing from all who have been redeemed by him, at the utmost only through the higher degree of ethical communion with God: he would be far indeed from being the

which, surely, is the only view that corresponds with the purport of the eternal counsel of God's grace, and the testimony of the sacred Scriptures. According to the Scriptures, on the contrary, *the Son of God has assumed, not this or that individual, but the $\sigma\alpha\phi\varsigma$, the human nature* (general, not particular or individual) *which is common to all individuals* (John 1: 14; Heb. 2: 14; $\mu\epsilon\tau\iota\chi\epsilon\iota \sigma\alpha\rho\kappa\acute{o}\varsigma \kappa\alpha\iota \alpha\iota\mu\alpha\tau\acute{o}\varsigma$ [takes part of flesh and blood]: v. 16. $\epsilon\kappa\iota\nu\alpha\mu\beta\acute{\alpha}\nu\epsilon\sigma\theta\alpha\iota$ [to take upon himself]: 1 Tim. 3: 16; $\epsilon\varphi\alpha\nu\epsilon\rho\omega\theta\eta \epsilon\nu \sigma\alpha\rho\kappa\iota$ [was manifest in the flesh], and that too in such wise, that he has himself formed [gebildet] it for the organ of his indwelling and activity $\kappa\alpha\tau\omicron\iota\kappa\iota\sigma\iota\nu$, Col. 2: 9), and assumed it into the oneness of his divine being [or essence]. *Assumptio naturae humanae.*¹ *The incarnation is, therefore, his act, and it is this, which originates the Person of the Godman* [und begründet erst die Person des Gottmenschen].

But as it was required by the design of the redemption, that the Redeemer should stand in *essential* connection with all the members of the race, that he should take upon himself *our* nature, i. e., the nature that was to be redeemed, in order thus to become, in the most proper sense, like unto us (one of us).—Heb. 2: 11, 12, 14; $\alpha\delta\epsilon\lambda\phi\acute{o}\varsigma, \epsilon\tilde{\epsilon} \epsilon\nu\acute{o}\varsigma$, scil. $\alpha\iota\mu\alpha\tau\acute{o}\varsigma$ or $\pi\alpha\tau\epsilon\rho\acute{o}\varsigma$?—therefore the incarnation could *not be an absolutely new creation*, but it had necessarily to take place in a way, by which the complete identity with the totality of our race was conserved, and yet, at the same time, the participation in its natural sinfulness was excluded. For, as certainly as mankind could have part [antheil] in the Redeemer, only if he was truly a *member* of the human race, a scion from the tree of its veriest [eigensten] life and essence, just so certainly could he then only be the Godman, if the humanity which he was to assume had been divested of the universal sinfulness ($\chi\omega\rho\iota\varsigma \alpha\mu\alpha\rho\tau\iota\alpha\varsigma$), because the pure essence [Wesen: nature] of the Deity can connect itself unto personal oneness, only with the pure essence [nature] of humanity. Both ends are thereby attained, that, under the creative and sanctifying influence [operation] of the Holy Spirit, he was conceived and born of the virgin (Luke 1: 26, 35; Matt. 1: 18; Gal. 4: 4²); or, (as this spir-

man who is God the Lord. The school of Antioch had a similar conception of him.

¹ Filius Dei humanam naturam in unitatem personae suae assumpsit. [The Son of God assumed human nature into the oneness of his person.]

² Natura liberanda erat suscipienda.

³ The expedient resorted to by Schleiermacher II, § 97, does not suffice to explain the person of the Godman.

it is not essentially different from him) in other words: thereby, that the Logos generated out of the substance of humanity the perfect human image of himself, i. e., of the divine prototype, and thus reproduced himself as man.

This act is accordingly a miracle, and therefore, like every miracle, a mystery, the innermost nature of which is veiled from human insight or comprehensions; but its importance is the greater, inasmuch as thus only the incarnation can be considered to be a historical, and yet, at the same time, super-historical fact. For, according to this, the Redeemer is perceived, *on the one hand*, to be the summit of that genealogical tree, which reaches through all past time down into the commencement of our race, but unpolluted by the corruption which cleaves to all its other branches: as the true Son of man—as the second Adam: *on the other hand* he is to be regarded as the product of a creative (originating) act, by virtue of which the eternal Son of God himself has made himself man; specifically different [distinct] from all his like [von allen seines Gleichen],—as *the Lord from heaven* (1 Cor. 15: 47), the *μονογενὴς παρὰ πατρός* [the only begotten of the Father], *very and true God*.

2. This assumption of humanity on the part of the Son of God is, however, then only a true incarnation [Menschwerdung], when not only our nature has become his, but his also ours. With the mere assumptio we do not yet attain to a complete idea [Begriff, conception: notion] of a Godman, i. e., of a man, who is God: we never get further than to a relation of mutualness [Gegenseitigkeit] and communion, from which a certain duplicity [state of 'being double'] cannot be separated. An assumptio, moreover, does not by any means perfectly correspond with the expression of Scripture, *ὁ λόγος σὰρξ ἐγένετο* [the word was made [became] flesh]. We shall, therefore, have to go further, and be allowed, or rather compelled, to regard that relation as similar to that which the life-giving spirit of God [der göttliche Lebensgeist] within us sustains to our entire nature, compounded of body and spirit [unserer ganzen leiblich-geistlichen Natur]; for thus only does Christ become perfectly homogeneous with ourselves. But *this* life-giving spirit [Lebensgeist] is the living fountain [Lebensgrund: lit. life-ground, i. e., cause or principle of life] of our entire peculiar being, put into the form of a creature-like restrictiveness; conjoined with our nature to the production of an inseparable oneness, an integrating constituent of the human being [or, a constituent necessary to the completeness or integrity of the human being]. Hence we shall have to say: that the divine

Logos has humbled himself to be the sub-stratum of a human individual, the immanent life-principle of a human nature, in other words, determined himself to exist in *analogy* with that which the Scriptures call $\piνεμα$ [the breath of life: see Dan. 5: 23], the $\piνεμα$ within us, and thus from within to form the human being to or for himself, and to assimilate it to himself.¹ The transition, however, into such a form of existence, is necessarily for the Logos a *self-restriction*, a *real self-abnegation* [Entäusserung], for it is the characteristic of this mode of existence to be a restricted one. For, that which he lays aside in this process, is *not* his divine *essence*, *not the absolute* life (this would be a transition into finiteness in the bad sense); it is, however, the $\deltaόξα$ [glory: majesty] which he had from the beginning with the Father, i. e., the fulness of the divine essence [nature] in all *those relations* [Beziehungen] *in which he reveals and manifests himself outwardly*; the divine mode or form of existence.² This he resigns: the properties in which that glory manifests itself, he buries, as it were, in himself in *voluntary* abnegation [nimmt er in *freier* Verzichtleistung gleichsam in sich zurück]—and, on the other hand, *determines himself* to possess his divine nature only in oneness

¹ It took me by surprise to find the same thought expressed, where one would not expect it; that is, in Calov. Synopsis controvers. p. 244. Sicut primus Adam factus est in animam viventem, participatione substantiae divinitus concessae per creationem, ita secundus Adam factus est in spiritum viventem, participatione substantiae $\piνεματος$ communicatae per unionem personalem. [As the first Adam became a living soul by participation in the substance that was divinely bestowed through the creation, so the second Adam became a living spirit, by participating in the substance of the Logos, communicated through the personal union.]

² The same thought is expressed also by Nietzsche, Syst. § 127, where he says: "The humiliation of the Son of God is one not merely moral, but at the same time one of condition [eine zuständige] and already contained in his incarnation;" and in a note: "For the moral and free resignation of the enjoyment and exercise of his glory there is, in the life of the Redeemer, no point of inception, which would not, at the same time, be the beginning of his existence in the form of a servant; consequently the doctrine of the New Testament may, on the whole, be explained to this effect, that the incarnation was already comprised in the state of this self-abnegation [Selbst-entäusserung]." Also Sartorius, Heil. Liebe, p. 21. "In the incarnation not a mere Doeetic envelopment [or concealment] under a semblance or phantasm of a body took place, but a real exinanitio ($\kappaένωσις$, Phil. 2: 7), not indeed of its [i. e., the glory's] eternal power [Potenz: mathematical term], but of its unlimited exercise [Aktuosität] within the bounds of finiteness." Cf. Dörner, in the work already cited.—Our older systematic divines make a distinction, indeed, between the notion of the incarnation and that of the humiliation, inasmuch as they designate the conceptio as the inceptive point of the exinanitio. Their opinion is by no means that, as regards time, the latter comes after the former:—their view differs, however, from ours, in that they regard as the subjectum quo of the humiliation, the sola humanitas, sed in unione considerata, therefore the humanity united with the Deity.

with the human, and to surrender [hinzugeben] his divine life [Seyn] into the *form* of human existence, and therefore also to subject it to the law of a human development: to possess his absolute fulness of power only *in that measure in which it is necessary to the work of redemption*, in order, at the end of his earthly career, again to resume as man also, the glory which he had resigned. The incarnation is therefore in itself already a self-restriction of the Divine Logos. From the very inception of the unio hypostatica he has, as Godman, ceased, not indeed to be God, but certainly to exist in the divine manner or mode of existence (*ἐν μορφῇ Θεοῦ*); he possesses the divine *δύναμις* only *potentiâ* [i. e., potentially], but no longer *actu* [i. e., in active exercise or demonstration]—and this *κίνησις* must necessarily extend itself even to the divine consciousness. For if, as God, he has no truly human consciousness: if in self-consciousness, feeling and sensibility he is not completely a human being [wenn er sich nicht ganz als Mensch weiss, fühlt, empfindet], then he is not in all things like unto us, his brethren: precisely that one thing is wanting, which makes him the compassionate, sympathizing high priest. Therefore, putting our former statement into a still more definitive form, it will be proper for us to say: His divine consciousness has become a human consciousness, in order to develop itself as the *human* consciousness of his divine nature and his divine glory. *Exterior* to his humanity the Logos has reserved neither a separate existence [Seyn] for himself, nor a separate knowledge respecting himself [i. e., a separate self-consciousness]. He has become man in the most proper sense.

It is thus only that the incarnation becomes in any degree susceptible of explanation; for with this it does not cease to be an immediate act of God, but becomes analogical with [tritt in Analogie mit] the creation of man, which took place in this way, that the divine breath [Gen. 2: 7:] combined with the earthly material, and, animating this, made man a living soul, a personal being. Moreover, it is in this way only that the person of the Redeemer himself becomes, in some measure, comprehensible, as one truly one [einheitliche] and his life as one humanly-natural [menschlich-natürliches].

But the miracle itself is, on this view, so far from being diminished, that, on the contrary, it becomes, if we may be allowed to say so, still greater. For, according to this, we see in it the act of the profoundest condescension of God, the innermost nature of which [act] never ceases to be to us a sacred mystery. But precisely this is the mystery of divine love

in the self-humiliation of the exinanitio or *κένωσις* [der sich selbst entäussernden göttlichen Liebe]. And as such the incarnation is represented by the *Sacred Scriptures*.

Even from such passages as John 3: 16; 1 John 4: 9, 10; Rom. 8: 32; in which it is designated as a giving or delivering up of his Son on the part of the Father (*παρίδωκεν*), and John 6: 38; 16: 28; in which it is described as the Son's coming forth from the Father, as the Son's coming down (contrast with this 8: 14;) it is obvious, that it is more than assumtio. For, if the Son remains in the relation which he sustained toward the Father before the world was, then expressions like these: *ἐξῆλθον*,¹ *καταβέβηκα ἐκ τοῦ οὐρανοῦ*, would be quite inadmissible, unless, indeed, we should take their meaning to be merely local, which is entirely out of the question. They denote a change that has taken place in the relation of the Son toward the Father.

The nature of this change is explained by the following passages of scripture: John 17: 5; cf. 13: 3; Phil. 2: 6; 1 Cor. 8: 9; contrasted with Acts 7: 55; Eph. 1: 20, 21.—These contain the proper proof of what has been said above. For in John 17: 5, the Redeemer prays to his Father: *καὶ νῦν δόξασον με, σὺ πάτερ, παρὰ πάντων*: for something, therefore, which he had had from all eternity, but had now no more; but according to 13: 3, he is, at the lowest depth of his humiliation, conscious of his reëntance into this *δόξα*, as one that is future, and to which death will conduct him. The passage Phil. 2: 6, which, by the by, has a still wider scope (vide infra IV.), teaches, that this exinanitio or *κένωσις* has its fundamental principle in an act of voluntary self-abnegation [*Selbstverzichtung*] (*ἑαυτὸν ἐκένωσεν*): and 2 Cor. 8: 9, can be explained only as it is by De Wette (*Exegetisches Handbuch*), thus: "By the riches of Christ is meant his original *δόξα*, which he has laid aside (*ἐπέωχευσε*), in order to make men partakers thereof." But though in John 1: 14; 2: 11, a glory (or majesty) beam-forth during the earthly life of Jesus, is spoken of, this is not at all contradictory of John 17: 5, but is simply a direct authorization of the important limitation on which we have insisted, viz, *that the Redeemer had divested himself of the δόξα, so far as the possession of it was not necessary to the work of redemption. So far as it was necessary, he possess-*

¹ This is not contradicted by such passages as these, *ὁ ὢν ἐν τὸν χρόνον*, *ὁ ὢν ἐν τῷ οὐρανῷ*: John 1: 18; 3: 13; as these, taken in their proper connexion, seem to declare only the ante-secular [vorzeitliche] position of the Logos.

ed it also in the state of humiliation. Hence also it was witnessed in him who had become man, as a δόξα, πλήρης χάριτος καὶ ἀληθείας¹

II. The *Communio Naturarum*.

"If we consider, on the basis of what we have thus far fully ascertained, the person of the Redeemer, we have, in the first instance, the genuineness (*Wahrheit*) of his human and divine nature. For his human nature is perfectly homogeneous with ours. Sprung from our race, consisting of body and soul, having the properties of a creature [*kreatürlich*], capable of suffering, mortal : feeling, thinking, willing in the manner of men, but without sin. It is true that it does not possess the same originalness and independence [*Ursprünglichkeit und Selbstständigkeit*] as the divine, but it has in the latter the principle of its existence and subsistence. And this constitutes the truth of our church's doctrine of the *ἐνυπόστασία*. If the case were otherwise, we would, in the place of a Godman, have a mere man, of whom we could only affirm that he is enlightened and animated by the divine. The objection, however, that in this way the humanity is deprived of an integrating element of its being, particularly of personality, falls to the ground of itself, according to the view which we take of the subject. For an absolute self-dependence or independence is not, at any rate, an attribute of human nature, but it is in all its members, and in every respect, determined in its condition by God, and is so far from being impaired or infringed upon, by this want of self-dependence (*Selbstständigkeit*), that through this, precisely, it is what it is (*dass sie gerade an ihr ihre Wahrheit hat.*) Its peculiarity is dependent upon this, that it bears within itself a divine fundamental element of life. The same is true of the Redeemer, of whose life the *Logos* is the fundamental element. The only difference is this, that in him life is eternal, absolute, self-existent, and identical with that of the Father, ἡ ζωὴ ὁ λόγος πρὸς ζωῆς, I. John 1 and 2. (ὁ θεὸς λόγος, as the ancients correctly expressed it), ἡ ζωὴ αἰώνιος. John 5 : 26. ἔχει ζωὴν ἐν αὐτῷ ; whereas in us it exists as life from God, limited as pertaining to creatures [*auf kreatürlich beschränkte Weise*], in a finite form ; so that therefore, his being and ours are really of a kindred nature, ours being spirit of his spirit, life from the fulness of his life. But do we not thus fall into the error of

¹ The difference between the view taken by us, and the usual one, consists, therefore, in this, that we regard the exinanition 1, as an essential feature [als Moment] of the incarnation itself, and 2, as pertaining not only to the human, but also, and indeed primarily, to the divine nature.

the ancient Apollinarism, which denied that the Redeemer had any human personality? Not by any means. For that divine fundamental element of life within us, whose union with our animal nature is alone competent to produce human self-consciousness, and to give it reality, to fit us for the knowledge of God and for conscious communion with him, and to effect these in reality, is not itself, in fact, either the one or the other of these, but the basis upon which they are developed. This fundamental element of life [Lebensgrund] does not, in fact, develop itself, but man's thought and will [Das menschliche Denken und Wollen] grow up, as it were, into it, and thus only acquire their distinct character and their full import. In a similar manner the divine Logos constitutes, in the Redeemer, the basis of his human consciousness, the possibility of a humanly thinking and willing *me*, without therefore being this itself, or subsisting as a second distinct consciousness along side of it; for he has, in his incarnation, humbled, emptied himself, and laid aside his divine consciousness, in order to resume it again in the form of the human.

This humiliation [or exinanition] however, which constitutes him a real man, does not, on the other hand, in any sense infringe upon the reality of his divinity. For, self-limitation is nothing else than self-determination; and when the divine Self determines itself to exist in a certain manner, or to operate within a limit fixed by itself, when it appoints for itself a definite mode or limit, it does not thereby cease to be the absolute. The creation of the world, the production of personal beings with a free self-determination, together with the possibility of the fall, and the permission of evil; nay, the entire government of the world, in its patience and long-suffering towards sinners, are all acts of self-limitation; for here God abstains from the manifestation of his absolute power, without therefore giving it up; just as when, on the other hand, he punishes the wicked, and withdraws his blessing from them, he does not cease to be Love. But this divine self-limitation and self-humiliation [Selbstverleugnung] is preëminently displayed in the entire scheme of salvation revealed in the Gospel, of which the incarnation is the central point. That to which the whole history of man's salvation points, appears here in its highest perfection [tritt hier im höchsten Maasse ein]. The Son gives up the fulness of his attributes, the relation in which he stands to the world as its Creator and Ruler, the *ὡς ἑῷ* τῷ Θεῷ [the being equal to God. Tr.]; but only actu, [i. e., so far as their active exercise is concerned]; *he does not give up his divine being or essence.* In laying aside his di-

vine glory (δόξα), he does not lose his oneness of being or essence with the Father. As to his essence he remains God, whilst he divests himself of the μορφή θεοῦ—the form of God.

If from this we proceed to consider, in the second place, the mutual relation between the divine and human in Christ, it necessarily follows from the definitions given above, that we dare not regard the two as connected together externally, or in a manner merely ethical (συνάφεια); for in this way the *one* being Christ would again become divided into a duality of persons; or we would have to come back to that mere indwelling of the divine, which we have already rejected, as in itself utterly incompatible with the idea of the Godman. But an absorption of the human nature, or its transmutation into the divine, is just as much out of the question, as he would thus utterly cease to be essentially like unto us. The view which we are giving excludes of itself, both these modes of representation. They are, in like manner, at variance with Scripture, and moreover, they rob the whole work of redemption of its significance and value. For if the divine and human natures in Christ are only externally connected, all that he did and suffered can be predicated only of his human nature, and ceases, as merely human, to have any redeeming value; but if the human has been absorbed by and into the divine nature, his human activity loses all its genuineness, and becomes a mere semblance or feint, as taught by the Docetae. In opposition to these erroneous conceptions (Nestorianism and Eutychianism), the distinctions and definitions given by our church are impregably true: "In Christo duo naturae, divina et humana, in unitate personae ἀσυγχύτως et ἀχωρίστως, inconfuse et inseparabiliter conjunctae sunt. [In Christ, the two natures, the divine and the human, are united, in the oneness of his person, without confusion, and inseparably.] But the most weighty consideration is the oneness, the unity; for, ever since the act of the unio hypostatica, it is entirely improper to ascribe to him *two separate natures*, a *twofold* consciousness, a *twofold* will; it is, on the contrary, *One undivided person* of the Godman (una indivisa persona), in which the divine and human natures so pervade each other, as that neither can be regarded, or so much as thought of, as existing by itself, i. e., alongside or outside of the other. (Unio arcissima, intima, realis.) And here the declarations of our Confessions claim our unqualified assent: ad integritatem personae Christi incarnati non modo divina sed etiam humana natura pertinet. (Form. Conc. VIII. 11.) To the integrity of the person of the incarnate Christ pertains not only the divine, but also the human nature.]:

again: *nec λόγος extra carnem, nec caro extra λόγον* &c. [The Logos is not separate from the flesh, nor the flesh from the Logos.] But every abstraction, which seeks to keep the two natures separate, is obviously entirely wrong, because no such separateness is found in concreto: [in the actual person]. Even the analogy of body and soul, which it is usual to adduce, is utterly useless for illustrating this connection. It is too external. The well-known similitude of heated iron, which, at all events, is inapplicable to spiritual things, is equally useless. Only the relation of the human πνεῦμα to soul and body, or of the Holy Spirit to the regenerated, presents a suitable point of comparison.

III. *The Communicatio idiomatum.*

Such being the state of the case as respects the person of the Redeemer, it follows that the whole of his active life cannot be regarded as a double series of acts transpiring alongside of each other, or interlocking, like two cog-wheels; on the contrary, just as his person is a true, living unity, so also are his *consciousness*, his *inward life*, and his *external activity* to be considered as strictly undivided [ein einheitliches: unital], and belonging equally to both constituents of his being. For, (as we have shown above), the divine Logos has not reserved to himself a separate existence, and hence also no separate mode of action, alongside of, or exterior to, the human, but has, on the contrary, condescended to enter, in this respect also, entirely into the form of humanity. And with this we have, at the same time, the possibility of a naturally-human development on the basis of the already given unio hypostatica, from which that oneness of life can be more accurately explained according to its particular manifestations.

For, even as in every human being self-consciousness exists potentially from the beginning, but attains to actuality only in the way of successive development, thus also the Redeemer had not from the beginning a developed knowledge respecting his divino-human being (gottmenschliches Wesen). In childhood his knowledge and consciousness are those of a child. But, as the consciousness of his innermost nature gradually dawns and brightens upon him, the consciousness of his divine Sonship, of his relation to the Father, and of his call to be the Redeemer of the world, discloses itself to him at the same time; in a manner similar to that in which, with the progressive development of the spiritual elements of our nature, the consciousness of the relation in which we stand to God, and of our earthly destination, is disclosed to us. It is a process,

therefore, in which the personality of the Godman is realized; but this process does not first affect the communion between the divine and human within him; this, on the contrary, being given, it proceeds from that which already exists, and only carries it onward to a state of consciousness. This consciousness itself is not, therefore, to be partially regarded either as human, or as divine, but as one and undivided [einheitliches: unital], i. e., as divino-human.¹

What is true of his consciousness, is therefore true also of his entire life and activity. This is, like the former, one and undivided, divino-human. What he speaks, feels, and suffers in the performance of his mediatorial office on earth,—his sympathy with the misery of the world, his participation in the poverty and weakness of our nature, the conflict with temptation, his grief and suffering—all these purely human acts are at the same time divine, because they proceed from the one person of the Godman. "Wherefore ("though made so much better than the angels") in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God." Heb. 2: 17 "Though he were a Son [better: although he was the Son], yet learned he obedience by things which he suffered." Heb. 5: 8. And therefore also the Scriptures describe his whole work of redemption at one time as the *ἔργον* of the Son of Man, at another as the *ἔργον* of the Son of God. They say, *ὁ κύριος τῆς δόξης* (designating his divine nature) is crucified, I. Cor. 2: 8; but also *ὁ υἱὸς τοῦ ἀνθρώπου ἤπαθεν σαρκί*. Luke 9: 22 sqq. I. Pet. 4: 1; on the one hand they ascribe his sufferings to his human nature, and on the other they derive its efficacy to atone for the sins of the whole world, from its being the suffering of the Son of God: Cf. I. Pet. 1: 19, 20. Matth. 20: 28; with I. John 1: 7; *αἷμα Ἰησοῦ Χριστοῦ τοῦ νῦν τοῦ Θεοῦ*. Acts 20: 18. For this very reason we do not suffer ourselves to be at all disturbed by the oft repeated objection, that thus the di-

¹ With the Redeemer, as with us, this development is mediately effected through the influence of the Holy Spirit, which affected him through all the divinely-ordered relations of his early life, and particularly through the word of his Father: there is here, however, this essential difference that, whilst ours is at all times passing through sin and error, his not only remained free from all pollution, but unfolded itself with a clearness and continuousness, by virtue of which every moment of his life, being animated by humble obedience and holy love to God, contained within itself a living impulse to farther progress, so that, with Schleiermacher, we may regard the unfolding of his personality, from earliest childhood to the maturity of manhood, as an unbroken course of transition from the purest innocence to a perfect fulness of spiritual strength, which is widely different from every thing that we call virtue.

vine nature in Christ is degraded into that which is human. On the contrary, we teach, as the Scriptures do, not only a co-knowledge, but an actual participation, a real sharing in the same feelings and sufferings on the part of the divinity of the Redeemer, in respect of the condition and sufferings of his humanity,¹ nay, we regard this as a necessary consequence of the incarnation, and refer the entire momentous value [Bedeutung: import] of all that he did and suffered, precisely to this, that it is divino-human.² We comprehend what has been said above, in this aphorism: *What the Redeemer does as man he does also as God.*

But this truth directly includes within itself this other, that what he does as God, he does also as man. For, as the human life of the Son is actively manifested in and with the divine, so is his divine actively manifested only in and with his human life. The light, the truth, the power of the Logos so entirely pervade and illumine the human spirit, that no separation is here possible. What he thinks in his divine nature, he thinks at the same time in his human nature, just as his divine word is, in the strictest sense, human. Those manifestations of power, those acts which we are wont to ascribe, preëminently, to that which is divine in him; not only the miracles which he wrought in the days of his flesh, but also those far greater ones which he continues to work; the diffusion of light in the world (John 8: 12), the victory over spiritual and physical death, the restoration of life (John 5: 21, sqq. John 11: 25, 26.), the government of the church, the communication of spiritual gifts and graces (Eph. 4: 8, sqq.), the bestowing of the bread of life (John 6: 51, sqq.), the raising of the dead, and the final judgment (John 5: 27)—all these pertain also to his humanity, because they proceed from the one person of the Godman. The same being that suffers and dies, enlightens and animates the world—the same being that works miracles, shares also the poverty and the limited condition (Beschränktheit) of the flesh. So far as the Logos possesses and exercises the divine glory, to the same extent he possesses and exercises it also as man.

¹ The main force of the above-cited passages, Heb. 5: 8; 4: 15; 5: 12. cf. II. Cor. 5: 19, with Heb. 1: 3, rests entirely upon his suffering being that of the Son of God.

² It is usual here also to appeal to the relation between body and soul. It is common to say that, when the body suffers, the soul suffers with it, but in a different manner. It would, however, be better to urge this fact, that the soul can suffer (sympathize) with the body, without being violently [leidenschaftlich] affected by this fellow-suffering. It can preserve, in the midst of it, its peace in God, its serene, equable spiritual life:—and thus also the divinity suffers with humanity, without losing its own eternal serenity.

During the whole of his mediatorial activity on earth, however, this possession was limited. It is only at the close of his earthly career, that it attains its full measure and completeness; the glory, which the divine Logos had laid aside, is restored to him as the Godman, and thus, *eo ipso*, communicated also to his humanity."

ARTICLE IV.

NOTES ON PROPHECY.

Notes on the kingdom or power signified by the "little horn" in verse 8, &c.

By Rev. J. Oswald, A. M., York, Pa.

IV. PART 2. Though the fourth "king," or kingdom, or the Roman power subdued those countries in the east which successively constituted the three preceding monarchies, yet *this* empire, strictly speaking, was in the west. It is then to the *west*, as respects the relative geographical position of these "four kings," represented by these "great beasts," that we must, in this instance, direct our eye. The western Roman empire, as it is called, fell A. D. 476, and ten kingdoms, as we have seen, arose out of this, and existed simultaneously. About one thousand years prior to these occurrences, Daniel, lying upon his bed in Babylon, in a vision by night, saw it all, and whilst he was considering—looking at—contemplating the ten horns, "behold there came up among them another "little horn," before whom, there were three of the first horns plucked up by the roots," which especially arrested the prophet's attention, for whilst he would know the truth of all this vision (v. 16), he was particularly interested in the "fourth beast" (v. 19), and it would seem most particularly, in the "ten horns," "and of the other which came up, before whom three fell" (v. 20). This "other," or the "little horn" (v. 8), is the subject of our present inquiry.

What is intended, or signified by the symbol of a "little horn," in this passage? The thing signified is, a king or kingdom, just as the "ten horns" signify ten kings, or kingdoms. "And the ten horns out of this" (fourth) "kingdom are ten kings that shall arise: and another shall arise after

them; and he shall be diverse from the first, and he shall subdue three kings" v. 24. We have had no difficulty in ascertaining the governments intended in all the preceding instances, nor shall we, I apprehend, in this; but inasmuch as this is the worst, most abominable, tyrannical, wicked and scandalous government, in all this succession—we feel an unwillingness—a hesitancy to fix it anywhere. That injustice may happen to no one, let us consider what is the sum of what is said concerning this particular government, in this chapter and elsewhere; for in so doing we may, I imagine, best ascertain what particular power or kingdom is intended.

(a) It is called a "little horn," v. 8, i. e., not a large, or universal monarchy, embracing a vast extent of country, or the whole, or nearly the whole of the known world, as some of the preceding, but only a small kingdom, of narrow limits, or very circumscribed territory, as e. g. the Popedom, or the kingdoms of Wurtemberg, Bavaria, Sardinia or Naples. Perhaps it is the Papal power that is signified. Let us not be in haste, for without sufficient evidence we should not *locate* this infamously blasphemous government. The diminutiveness of this kingdom would suit the Popedom, i. e., the territory constituting the Papal state. But let us proceed. (b) Before this "little horn," "three of the first horns were plucked up by the roots." It is said the Heruli, the Lombards or the Vandals, and the Ostrogoths were so plucked up. The imperial general, Belisarius, overthrew the Ostrogoths in Rome A. D. 538, and being recalled with his army, the Bishop was, I apprehend, left supreme in the ancient capital.

The supremacy of the Pope was *complete* as early as the year A. D. 533, the same year that the Institutes of Justinian were published (Keith). The Greeks having driven the Arian Ostrogoths out of Rome A. D. 538, the emperor's decree in favor of the Bishop of Rome, could then go into effect. The evidence is accumulating that the Popedom is signified by the symbol employed in the passage under consideration. (c) "In this horn were eyes like the eyes of man." This language imports cunning and superintendence. The Pope calls himself overseer of overseers—*Episcopus Episcoporum*. It also denotes the policy, sagacity, and watchfulness, by which this power would spy out occasions of extending and establishing its interests and pretensions. The court of Rome-papal, has been remarkable in this particular, above all the courts, states, kingdoms or governments in the world. (d) In this horn also, was "a mouth speaking great things." In verse 20, it is said, "and a mouth that spake very great things, and in verse

25, "great words against the Most High." This government was to be arrogant in its claims, blasphemous in its titles, and uttering great swelling words of vanity. Can we discover anything similar, or like to this, among all the governments, of which history gives us any knowledge? The style of "His Holiness"—Our Lord God the Pope—"Another God on earth," and the claim of infallibility, and of a power to dispense with God's laws, to forgive sins, and to sell admission into heaven, may serve as specimens of the great things which this mouth has spoken. Under this head, it has justly been remarked, in reference to the Popes of Rome, that they have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. They have gone such lengths in pretensions, as to release whole nations from their oath of allegiance to their rulers, when such rulers did not please them. And they go *against* God, when they give indulgences for sin. This is indeed speaking "great words against the 'Most High,'" and is the worst of all blasphemies. They have proclaimed, by their agents, that indulgences are the most precious and sublime of God's gifts. They have offered letters duly sealed, by which the sins even, which purchasers should after commit, should be forgiven. The notorious Tetzel declared that he would not exchange his privileges for those of St. Peter in heaven, because he had saved more souls by his *indulgences*, than did the apostle by his sermons; that no sin is so great, that the indulgences cannot remit it; only let a man pay largely, and it shall be forgiven him. Moreover, this instrument, or agent of the Papacy, asserted that repentance was not indispensable; that indulgences saved not the living alone, but also the dead; that the souls confined in purgatory, (for whose redemption indulgences are purchased) as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend into heaven. According to a book called the "Tax of the sacred Roman Chancery," in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus:

	s.	d.
For procuring abortion.....	7	6
For Simony.....	10	6
For sacrilege.....	10	6
For taking a false oath in a criminal case.....	9	0
For robbing.....	12	0
For burning a neighbor's house.....	12	0
For defiling a virgin.....	9	0

	s. d.
For lying with a mother, sister, &c.....	7 6
For murdering a layman.....	7 6
For keeping a concubine.....	10 6
For laying violent hands on a clergyman.....	10 6

(e) The look of this horn "was more stout than that of his fellows." The Roman court and Pontiff, for many ages domineered over those kingdoms, intended by the "ten horns," in the most audacious manner. They levied taxes on them. They deposed their kings, and disposed of their dominions, absolving their subjects from their oath of allegiance, and exciting them to rebellion and insurrection. They claimed the supremacy in all causes, and so trampled on the greatest monarchs, as was never done by any other power. We have an example of this in the history and person of Henry IV., emperor of Germany, who passed the Alps, amid the rigors of a severe winter, and arrived in February, A. D. 1077, at the fortress of Canusium, the then residence of Gregory the VII., and here the suppliant prince stood, during three days, in the open air, at the entrance of this fortress, with his feet bare, and his head uncovered, and with no other raiment than a wretched piece of coarse woolen cloth, thrown over his body, to cover his nakedness. On the fourth day only, was he admitted into the presence of the lordly Pontiff, who, with difficulty, granted him the absolution which he demanded. Thus, though the Popedom is, and was, only a diminutive kingdom, yet all the rest were terribly oppressed, and lorded over, during all the years of power, of that horn "that had eyes and a mouth," and the looks stouter "than his fellows."

Though we have not as yet closed our considerations of what is said, concerning the particular government symbolized by the "little horn," for the purpose of ascertaining what kingdom is intended or signified, I observe; that it must already be manifest that it is *the Papal*, and *can* be no other power. However unwilling we might be, to *this* conclusion we must come. Thank God, however long its duration, like every other system of iniquity, it will have a termination; not of God's planting, it *must* be plucked up. In the Lord's good time, the angel, whose glory will lighten the earth, will come down from heaven, having great power, and crying "mightily with a strong voice saying, Babylon the great is fallen, is fallen," and though "the kings of the earth who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning," yet the heavens will rejoice over her, and the holy apostles and prophets will rejoice, when God shall avenge them

on her, in whom "was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Having already sufficiently demonstrated what power is intended by the symbol under consideration, in particularizing several characteristics of the "little horn," we might rest the matter here. But as there are several other specifications, by our prophet, we proceed : (*f*) "and he shall be diverse from the first." Of the four universal monarchies, the fourth was, according to Daniel's vision (v. 4), to differ "from all the beasts that were before it." I have heretofore shown that it *did* differ, and *how* it differed. The "little horn" was also to be diverse from the "ten horns" (v. 24), three of which were to be subdued, or plucked up, to make way for this. He was "diverse from the first." This government was more circumspect, politic, sagacious and watchful, than they. It was more vain-glorious, arrogant, domineering and audacious, than the powers represented by the "ten horns." History records nothing similar or equal to it. The monstrous power of the church and Bishop or Pope of Rome, has been *different* from every other species of tyranny in the world. This power is altogether singular in the earth, and a contradiction also. Called christian, and yet persecuting Christ, in his poor and inoffensive followers. Called christian, after the meek and lowly Savior, yet proud, arrogant, and "decked with gold and precious stones and pearls," and "arrayed in purple and scarlet." Called christian, and yet the Papacy is reeking with christian blood ; with the blood of (it is supposed) not less than fifty millions of the followers of Christ ; the "blood of the saints," and "the martyrs of Jesus," whose souls John saw under the altar, and who "cried with a loud voice saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth," Rev. 6 : 9, 10. (*g*) And he shall "think to change time and laws," v. 25. This prediction has its illustration and fulfilment in the fasts and feasts ; the canonizing of persons, whom this government chooses to call saints ; the granting of pardons and indulgences for sins ; the instituting of new modes of worship, utterly unknown to the christian church ; new articles of faith ; new rules of practice, and the reversing at pleasure, the laws of both God and man, which we meet with in the history of Popery. For a king to change the laws of his own dominions, as to secular affairs, would not be strange, and no change, in some instances greatly for the worse, could be made in the religious laws and customs of idolatrous or pagan nations, but that the "little horn" should presume to change laws, the laws of God too,

and this, not only throughout his own peculiar territories, but in those of other kings also, was strange indeed, and no wonder the prophet was interested in knowing "the truth" of this power. This, viz, the Papal power, has arrogated to itself the prerogative of making times holy and unholy, contrary to the word of God. It has commanded men everywhere, at certain times and seasons, to abstain from work, and from meat, and forbid certain persons to marry or to be given in marriage, contrary to the word of God, and when God requires no such thing. It has multiplied holy days, until scarcely four, of the six working days, have been left for man to labor, contrary to the express word and law of God, "six days shalt thou labor." It has licensed intemperance, and excess on its festivals and carnivals, and authorized licentious diversions, on the Lord's holy day, contrary to the word and law of God, "remember the Sabbath day to keep it holy." (h) "And the same horn made war with the saints, and prevailed against them," v. 21. (The persons intended by the term "saints," are holy ones; people wholly consecrated to God. Under the old covenant, those were truly saints, who were *Israelites indeed*, and not merely by natural descent, and under the New Testament dispensation, the very same description of persons *morally*, are entitled to this honorable distinction, viz, those who have Abraham's faith, i. e., all true christians.) The persecutions, massacres and religious wars excited by the church and Bishop, or Pope of Rome, have occasioned the shedding of far more of the blood of the saints of the Most High, than all the enmity, hostility and persecutions of professed heathen, from the foundation of the world. From the time of the alliance, or union of church and state, under Constantine the great, there were always those who did not consent to the corruptions of a corrupt establishment. These people were known throughout various ages, in different countries, by different names, as e. g. Cathari, Novatians, Donatists, Luciferians, Arians, Paulicians, Bogres or Bulgarians, Tiserands or weavers and good men, Gazari, Paterines, Josephists, Arnoldists and Fratricelli. The name however, by which they are perhaps best known, is that of Waldenses. They continued from the days of Constantine, down to the reformation, when some of these people united with the Lutherans, others with the Calvinists, and others still, with the Anabaptists of the better sort, afterwards called Mennonites, and there are still left in our day, about twenty thousand of this interesting people. When Popery was in its highest glory, and the deepest midnight hung over the nations, these people were distinguished throughout their

generations, by their attachment to the sacred scriptures; by their scriptural simplicity and soundness of belief; by their purity and excellence of manners; by their enlightened fervor, courage and zeal; by their steady opposition to all corruptions, and anti-christian usurpations; by their enlightened views of liberty of conscience, and by their just ideas of the nature and character of a church of Christ.

1. The "little horn" made war" with these pious people, who were not in communion with Rome, "and prevailed against them," subjecting them, throughout many centuries, to a most cruel and unrelenting persecution. In the thirteenth century, the Pope instituted a crusade against them, and they were pursued with a fury perfectly diabolical. In the seventeenth century, the flames of persecution were rekindled, and on the revocation of the edict of Nantes, about fifteen thousand perished in the prisons of Pignerol, besides great numbers who perished in the mountains. In the eighteenth century, even, the old persecuting edicts were revived, or renewed, and though not subjected to fire and faggot, as in former times, yet was their worship restrained, and they were not only stripped of all employment, but by a most providential circumstance, saved from a general massacre.

The "little horn" "made war with the saints, and prevailed against them," and they were worn out by this persecuting power (v. 25), as is abundantly illustrated in the conduct of the Papal government, in reference to the people under consideration. At one time the minions of the Pope apprehended such numbers of them, that they could not find lime and stone sufficient to build prisons for them. At another, they attacked them suddenly with troops, plundered their houses, murdered many, and drove others into the Alps, where, it being mid-winter, they were frozen to death. At another time still, they hunted them in the mountains, cast them down from precipices, and suffocated them in caverns, whither they had fled for refuge. Albert de Captaneis, the agent of Pope Innocent VIII., assisted by a body of troops, in searching the caves A. D. 1488, found four hundred *infants*, smothered in their cradles, or on their mothers' arms. Three thousand fell, or perished in this persecution. Again, on a different occasion, the papists murdered the men, cut off the breasts of women, and left the infants to famish; proclaiming, that none should give any manner of assistance to the Waldenses. Thus the "little horn" made war on these saints, throughout their generations, and sometimes the malice of this government, against the people of the Most High, unappeased by the horrors it in-

flicted on the living, even desecrated the grave, and exhumed, and burnt the bones of those who had long and peacefully slumbered there. Verily, when the Arch-enemy Satan, perceived that the grievous persecutions availed nothing, which he excited against the church of Christ, through the medium of the "fourth beast," or pagan imperial Rome, yea, that the emperors themselves, at last became obedient to the faith, *he* resolved to turn christian himself, and set up for Christ's deputy on earth, in the form of a Pope, and all this, to fight against christianity, under Christ's banner, by adulterating or corrupting the doctrines of Christ, and thus rendering them inefficacious, and by introducing his old heathen rites and idol ceremonies, as unwritten traditions from Christ and his apostles, and thus, under the hallowed name of Christ, and professedly by his authority, to exercise all the cruelty, oppression and fraud, which is so pleasing to his infernal nature; hoping to burn, root out, pluck up, and destroy all true christians from the face of the earth, under color of propagating the Catholic faith, and enlarging the church of the Redeemer in the world.

Pagan imperial Rome terribly persecuted the early christians. History usually reckons ten general persecutions, which have been thus stated: The first under Nero, from A. D. 64 to 68. The second under Domitian, from A. D. 95 to 96. The third under Trajan, from A. D. 97 to 116. The fourth under Antoninus Pius, from A. D. 135 to 156. The fifth under Severus, from A. D. 199 to 211. The sixth under Maximinus, A. D. 235. The seventh under Decius, from A. D. 249 to 251. The eighth under Valerian, from A. D. 257 to 260. The ninth under Aurelian, from A. D. 273 to 275. The tenth under Dioclesian, from A. D. 302 to 312. Others reckon them somewhat differently, and certainly, there are in this reckoning some omissions, for the christians were also persecuted under the emperors Adrian and Marcus Aurelius. Indeed, during the space of two hundred and sixty years, from the crucifixion of the Savior, they had but short intervals of repose from persecution; for, when the chiefs of the empire themselves, were not sanguinary, there generally were inferior magistrates who, under some pretext or other, harrassed the poor disciples of Jesus. It is supposed that *three millions* of christians perished in the first three centuries, and yet, it is said, that the primitive christians prayed for the continuance of this government; viz, the imperial Roman. They did this, because the followers of the Redeemer are to make prayer and supplication for all men; "for kings, and for all that are in authority," that they "may lead a quiet and peaceable life in all godliness and

honesty," and because (it is related,) they knew, that when imperial Rome, i. e., the fourth universal monarchy terminated, that another, and a far worse persecuting power would arise. This, it is said, they learned from the second chapter of Paul's second epistle to the Thessalonians, wherein the apostle admonishes them not to be "soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us," i. e., from the apostle, "as that the day of Christ is at hand." It would seem that they had fallen, or were in danger of falling into the error that the day of judgment was then very near. The apostle assures them, v. 3, that before the coming of that day, there should be a falling away first, and that the "man of sin," the "son of perdition," would be revealed, "who opposeth and exalteth himself, above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God," v. 4. The apostle then, in v. 5, uses these remarkable words: "and now ye know what withholdeth, that he might be revealed in his time." That which withheld, or hindered, the revelation of the "man of sin," was the Roman empire; whilst the Roman emperors held Rome, and exercised imperial authority there, Rome, manifestly, could not be the seat of Antichrist, or of the apocalyptic beast, signified by the "little horn." When the Roman empire was destroyed, or taken out of the way, then the "son of perdition" was to be, and was in fact revealed, whose certain and most righteous doom is to be consumed with the spirit of the Lord's mouth, and to be destroyed with the brightness of his coming.

2. The "little horn," i. e., the Papal power, "made war with the saints," discovered in communion with the church of Rome. In spite of her monstrous corruptions, I would in charity hope and believe, that there always may have been, some true christians found in her. If such remained quiet, and kept the faith shut up in their own hearts well; but woe unto them, if they communicated the truth unto others; if the truth became in them, as the word of God did in the prophet, as a fire in their bones, so that they could no longer keep silence, for then they became troublesome to the Hierarchy, and then this government made war with them, and sought their extermination. The church under the Papacy, especially prior to the glorious Reformation of the sixteenth century, has been compared to an edifice consumed, beneath whose ashes a fire smouldered, from which, from time to time, bright sparks were seen to escape, and accordingly, history records

some names, concerning which we have reason to hope, that they were written in the Lamb's book of life.

We would fain hope that the truth which sanctifies, is now laid up in the sanctuary of some pious hearts in the Romish communion, and that it *will be, hereafter*, is manifest, for sooner or later, there is to be a call to such, to come out from Babylon. "And I heard a great voice from heaven saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquity," and the faithful will obey, but the residue miserably perish. But our purpose at present is, to show by a few examples, that Popery made war with the saints, in communion with the Papal church, *whenever discovered*, either by communicating the truth to others, or by protesting against the corruptions of a corrupt establishment, and thus becoming offensive to a wicked Hierarchy; to a priesthood so depraved, that D'Aubigne tells us that Geiler, of Kaisersburg, who was for thirty-three years the great preacher of Germany, said: "when the summer leaves turn yellow, we say that the root is diseased; and thus it is a dissolute people proclaim a corrupted priesthood. "If no wicked man ought to say mass," said he to his bishop, "drive out all the priests from your diocese."

In the fourteenth century, Wickliff made his appearance in England, and knowing the pride, ambition and covetousness of the Pope, he, in his lectures, sermons and writings, exposed the Romish court, and the vices of the clergy, both religious and secular. He wrote against the doctrine of indulgences. He opposed the Popish doctrine of transubstantiation. He engaged with other pious and learned men, in translating the sacred Scriptures into the English language, and thus, by his important labors, struck at the root of ignorance and superstition, which a wicked priesthood perceiving, like the Ephesians of old, they trembled for their craft, and the "little horn" made war with him. He was met by opposition and reproach, and persecution in life, and after he was dead, his bones were dug up and burnt by his enraged enemies.

John Huss, the celebrated Bohemian reformer, was born near Prague, about the year 1376. He entered deeply into the essence of christian truth. He besought Christ for grace, that he might glory only in his cross, and in the inestimable humiliation of his sufferings. In his efforts at reform, he attacked the lives of the clergy, rather than the errors of the church. The state of religion at this time, was indeed low; and the priesthood most corrupt. The famous council of

Constance even, which was now held, determined that a reformation was necessary. But the wicked men, who constituted this council, had no heart for so great and so good a work, and hence, directed their thunderbolts against Huss and his followers. Pronouncing him an arch heretic, they despoiled him of his sacerdotal vestments, and delivered his body, as they said, to the civil power, and *his soul to the devil*. The "little horn" made war with him, and prevailed.

Again, Jerome becoming acquainted with the writings of Wickliff, at the university of Oxford, translated them into his native language, and on his return to Prague, attached himself to the people in Bohemia, over whom Huss presided. The "little horn" made war with him and prevailed. He was cited to appear before the council of Constance, on the 17th of April, A. D. 1415. Having thought it prudent to retire, he was seized on his way, sent back, brought before the council, accused of protestant principles, and remanded from the Assembly into a dungeon. From this he was conveyed to a strong tower, and exposed to torture and want; and finally, was delivered over to the civil power for martyrdom. He met his fate heroically, and with cheerful countenance. Observing the executioner about to set fire to the wood behind his back, he cried out, "bring thy torch hither, perform thy office before my face; had I feared death, I might have avoided it." When surrounded by blazing fagots, he cried out, "Oh Lord God have mercy upon me," and a little afterwards, "thou knowest how I have loved thy truth," and thus he fell asleep, his martyr soul passing up from the flames, into the paradise of God.

Finally, to mention no other in this connection, the Dominican Savonarola preached at Florence, A. D. 1498, against the insupportable vices of Rome. But war was made with him, and they prevailed against him. They dispatched him by the inquisition and the stake..

Such has been the conduct of the "little horn," of a government professedly christian, whose head blasphemously assumes to be Christ's vicegerent on earth, to represent the meek and compassionate Savior, who taught us to love others, not only those who *love* us, but those *even* who *hate* us, and to pray for those who spitefully use us, and persecute us. But what violence and wickedness may not be expected at the hands of a power, whose head or chief is styled (if not directly, at least typically) the "man of sin." In his late attempts at restoration through French intervention, (after having been driven away by his own subjects) the Pope, the professed father of his people, by his minions, agents and helpers, *killed*

the Romans, his children; the Pope, the professed shepherd of the sheep, cut the throats of his own flock. But in due time (as we shall see), "the judgment shall sit and they shall take away his dominion," i. e., the dominion of the "little horn," to consume and destroy it unto the end. Blessed be God, that we live in a land which is free, and in an age when this power is so far wasted, or consumed, that we can worship God, the Father, Son and Holy Ghost, after the manner it calls heresy, and yet apprehend neither inquisition, nor dungeon, nor gibbet, nor rack, nor stake; without fearing that the Pope, his bishops or priests (professed followers of Christ) shall either deliver our bodies into the hands of the executioner, or commit our souls to the devil.

ARTICLE V.

SCRIPTURE DOCTRINE CONCERNING THE RESURRECTION OF THE DEAD.

By Rev. P. Rizer, A. M., of Dayton, Ohio.

THERE are, doubtless, christians in the world, blessed with such a full assurance of faith and hope, that the future life may appear to them more certain than the present. "These," says a distinguished Theologian of the last century, "would think it as ridiculous for a man to offer proof of the general resurrection, as to demonstrate at noon-day, by a series of propositions, that the sun shines." Nevertheless, there have always been men, who denied this doctrine; not only among Pagans and Jews, but even among christians. To this class belonged Hymeneus and Philetus, (2 Tim. II. 17, 18.) who, says Vitringa, coming from the school of the Sadducees, and interpreting the promises of the Old Testament concerning the resurrection *metaphorically*, maintained their fulfilment in the restoration of the Jewish republic from Babylonish captivity, and consequently alleged that the "resurrection was past already."

According to the Talmud, there were Jews in the time of Ezra, who denied this doctrine; in consequence of which, he ordered that all the forms of prayer used in the temple should close with the addition, "*In secula seculorum*," to denote that there is another age after this life. It is certain, that some time

after the Babylonish captivity arose the Sadducees, a sect founded by one Zadoc, who, misinterpreting the teaching of his master, Antigonus, "that God should not be served with mercenary motives," denied the immortality of man, and a future retribution.

Among the ancient Heathen, the learned and refined Athenians, as well as other Greeks, believed in a future life, but ridiculed the idea of a bodily resurrection, as preached by the apostle Paul, in the Areopagus.

The Atheistic school, adopting the *Praeambulum* of Spinoza, flatly deny this doctrine, and that of the Rationalists, from Semler down to Strauss have, by their "philosophy falsely so called," perverted its true meaning. Under these circumstances, it need not seem surprising that a distinguished Professor, and with him, a whole christian denomination, should think proper to designate the orthodox view on this important subject, as "nothing but a poet's dream."

It is proposed in this article, to show what the inspired word of God teaches on this subject. For the writer confidently believes, that the simple unsophisticated truth of divine revelation, is of itself able to make wise unto salvation. And he is also of opinion, that if ministers of the gospel would more frequently content themselves with unpretending exhibitions of *this truth*, instead of undertaking to rationalize, philosophize and speculate in the sacred desk, there would be many more perishing sinners converted.

The radical and fatal error of all rationalistic theologians, consists in first setting up a theory, and then endeavoring to reason the word of God into its support. Had this error been avoided, and had men universally approached the Bible in humility, recognizing its authority as supreme in matters of faith, they never could have been tempted to pervert the plain teaching of St. Paul, in the fifteenth chapter of first Corinthians, in regard to the "resurrection," nor have suffered themselves to be driven to the expedient of maintaining that he was "mistaken" in his views.

In the chapter above quoted, and in the twenty-first verse, we read, "*For since by man came death, by man came also the resurrection of the dead.*" From which we understand, that as Adam, our federal representative, by sin brought about a violent or unnatural dissolution of that union subsisting between the material and immaterial parts of man, in consequence of which, he becomes disqualified for inhabiting the earth; so Christ, who was also a man, acting as our substitute, by his perfect holiness, and obedience to the divine law, has

provided a remedy for the sad catastrophe. This great victory will constitute the closing scene in the glorious career of our blessed Savior's mediatorial reign; for, says the apostle, verse twenty-sixth, "The last enemy, that shall be destroyed, is death."

In order that we may have clear views of this important doctrine, so essential to the integrity of our faith, and so consolatory in view of the cold grave, that puts an end to all earthly hopes, let us consider

I. Who will be subjects of the Resurrection?

This question is categorically answered by the apostle, when he says: "As in Adam all die, even so in Christ shall all be made alive:" which means that *all*, who die in consequence of Adam's fall will be raised. And this comprehends his entire posterity—the whole human race, of every age and clime; "for of one blood God hath made all nations of men for to dwell on all the face of the earth." Acts 17: 26.

The generations, that lived before the flood, and all the countless millions of men, that have ever trod, or ever will tread the stage of earthly action, down to the end of time, are destined to rise from their graves: for all have died, or will yet die, which is a necessary antecedent of the resurrection.

Death is the penalty of sin, or, as the apostle expresses it, "*the wages of sin*;" and to maintain the integrity of divine law, and the justice of his character, it was as necessary for the sovereign Creator to make a contingent appointment for men to die, as it is for human law and justice to require that a hireling receive pay according to his labor. "In the day, that thou eatest thereof, thou shalt surely die," said God to Adam; and from the moment of transgression, the penalty began to take effect: for man became mortal, both as an individual and in the aggregate, and has been continually verifying the terrible denunciation.

There have been two remarkable exceptions to this penalty, but this fact only "confirms the rule." Enoch and Elijah were exempted from going down to the dark chambers of death; the one before the flood, and the other subsequent to the delivery of the law on Mt. Sinai, and were translated, body and soul, immediately to heaven; probably for the purpose of encouraging the patriarchal and Abrahamic church in the faith and hope of an eternal life. (This encouragement the christian church finds in the resurrection and ascension of our blessed Lord and Savior.) Consequently, they will have no part in the general resurrection, being already in the glorified state.

But all others, both small and great, just and unjust, will stand up before the judgment seat.

Here the question presents itself, if death be the penalty of sin, from which Christ absolves believers, why will the wicked also participate in the resurrection? I answer: although all men, without exception, will be raised by the power, and in consequence of the atonement of Christ, yet the righteous alone will rejoice over and share the benefits of his victory. Hence, their's is emphatically called a "*resurrection of life*," and they are designated, "*children of the resurrection*," whilst that of the wicked is called a "*resurrection of damnation*," and "*of everlasting shame and contempt*." John 5: 29. Dan. 12: 2. Luke 20: 36. Thus it is evident, that the "just" or righteous will be raised, in order that they may obtain all the benefits of Christ's atonement for sin, and be placed in the same situation, and restored to the same relation to God, which distinguished Adam, prior to the fall; and the wicked will be raised, that they may be in a situation to receive the final punishment of sin, which is "*the second death*." The latter will be raised, therefore, not because they have any share in divine grace, but simply because they are identified with humanity; the whole of which must necessarily be revived, in order that the integrity of the divine law be maintained. By transgression Adam forfeited all claim to the love of God; and had the sentence of eternal death, which was the only alternative of obedience, been carried into immediate execution there would have been no resurrection. Then, the funeral knell of departed humanity would have been sounded throughout the universe, and the blackness of Egyptian night would have forever brooded in sombre silence over the grave. The prospects of a whole race on this beautiful theatre of action, which had so recently been erected by divine goodness and wisdom, must have been utterly blasted, and cheerless despair would have reigned supreme. But—in that sad moment, when the sword of divine justice was about to leap from its scabbard, and bathe its glittering edge in the life-blood of man, the hand of sovereign mercy interposed in his behalf, and the execution of the sentence was postponed. Stay thine avenging hand, O Father, she cried, and hear the voice of a mediator. That voice was duly heard, and Christ, the resurrection and the life, became man's surety, and entered into bonds for his appearance at the great day.

These considerations sufficiently explain what the apostle means in the passage, "For as in Adam *all* die, even so in Christ shall *all* be made alive." I. Cor. 15: 22. That is, not

that as *all men* die in consequence of Adam's sin, so *all men*, without exception, shall be saved from eternal death, and attain to everlasting happiness in consequence of Christ's atonement: for such an interpretation would make the glorious gospel a stupendous farce: but simply, that as the first Adam ruined his posterity by sin, the second Adam will raise *his seed* to a blessed immortality by obedience.

In reflecting upon the universality of the resurrection, we are naturally reminded of some who, according to the sacred scriptures, after having once paid "the debt of nature," as it is sometimes erroneously called, were summoned back to earthly scenes. And the question presents itself, will they also rise again at the last day? These extraordinary cases were, the widow of Zarith's son, the Shunamite's son, Jairus' daughter, the widow of Nain's son, Lazarus of Bethany, Tabetha, *alias* Dorcas of Joppa, and Eutychus: altogether seven distinct resurrections. The first two were wrought by Old Testament prophets, Elijah and Elisha, the next three by our blessed Savior, and the last two by the apostles Peter and Paul. We take it for granted, that these resuscitated persons *died again*, having been recalled to animate their mortal bodies a little longer for the glory of God, (as was strikingly manifested in the case of Lazarus) and then re-entered the dark domain of Hades, there to await the general resurrection of the dead. And the fact of their having twice died, does no more disparage the goodness of divine providence, than the well known fact, that many are more than once brought very near the gates of death during their earthly pilgrimage, and after having endured pains equal to, if not greater than those of dying, are spared to encounter, at a later period, the king of terrors. But in addition to these cases, we are informed, Matth. 27: 52, 53, "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." In reference to these saints, whose *bodies* appeared unto many at Jerusalem, a number of questions suggest themselves, but in the absence of more definite information than that communicated by Matthew in the passages quoted, we are left to mere conjecture. We cannot tell, whether they were ancient or modern saints, to what persons they appeared, or what became of them. It is reasonable, however, to suppose that they arose from their graves as a special privilege conferred on them in honor of Christ's resurrection; and that they were taken with him immediately to heaven, having been glorified at their ascension, as the bodies of all the saints will be at the last day.

Christ became the first fruits of them that slept, by rising from the dead, and they followed him, probably to illustrate the doctrine under consideration, which will be done on a still larger and more magnificent scale, when the martyrs described in the Apocalyptic vision will rise, on the binding of Satan, to reign with Christ a thousand years. Rev. 20 : 4, 5 ; that is, provided the "*first resurrection*" here described be understood in a literal sense, which commentators generally reject.

The universality of the resurrection being thus qualified, the word of God authorizes us therefore to believe, that its subjects will be the whole human family, from Adam and Eve down to the last child of humanity yet to be laid in the grave. These will constitute the "*pale nations of the dead*," slumbering in the arms of their mother earth, to be waked up, when the light of the resurrection morn shall be announced by the Archangel's trumpet. Then they will stand with the living, (who must undergo a change analogous to death) before the great white throne, and all will receive according to the deeds done in the body, whether they be good or evil.

II. What is the nature of the general Resurrection ? when will it occur ? and by whose power will it be effected.

There are various kinds of resurrection, mentioned by the inspired writers : one is *spiritual*, and signifies that deliverance from the power and dominion of sin, which is wrought by the Holy Spirit for believers ; another is *civil* ; for example, that which occurred when the Jewish republic was restored from the Babylonish captivity. But the resurrection most frequently mentioned, is that *revivification of man, which will take place by the power of Christ, on the consummation of all earthly things, by virtue of which the human body and spirit will be reunited as they are in their normal state.*

The usual Greek word employed to express this kind of resurrection is *ἀνάστασις*, which comes from the verb *ἀνίστημι*, to rise again, to stand up. The Jews, who were not unfamiliar with the idea of a Resurrection, even long before the advent of the Messiah, expressed it generally by the Hebrew words *קָם* and *חַיָּה*, the former derived from *קָם* to stand, and the latter from *חַיָּה* to live. These terms are very correctly employed, because there is in death an actual prostration of man. He is laid low in the silent grave, and deprived of all visible power. The spirit, it is true, does not cease to exist, nor lose its power of consciousness, neither need we suppose that its inherent faculties are suspended in their operation, but man

as a compound being, nevertheless sustains a violent shock, which affects his whole personality, and under its effects he may justly be said to be "cut off out of the land of the living." This is an awful degradation of human nature, and a sad humiliation. But according to the teaching of scripture, from the horrible pit and miry clay of death's gloomy vale, man is destined to a wonderful deliverance. He will resume his body and find himself restored to the same sensation and consciousness, by which his nature is distinguished prior to dissolution. He will once more, after having long slumbered in the dust, *see* with these self-same eyes, *hear* with these ears, *smell* with these olfactories, *taste* with this palate, and *feel* with these nerves. Then, conscious of possessing again the same powers, which will have been for a season lost in death, and finding himself "rectus in natura," he will doubtless survey with wonder and admiration the thrilling scenes of a new life—a life, whose perpetuity and happiness depend upon the moral qualifications, with which he will have left the stage of earthly action.

When we consider the universality of the resurrection, and the tremendous energy, which it involves, we are lost in amazement. And when in imagination we contemplate the magnificent developments of that closing scene in this world's drama, about to be exhibited just before the curtain falls to rise no more, we instinctively feel prompted to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! Rom. 11 : 33. Let us dwell for a moment upon that eventful period, when the affairs of this sublunary world will be approximating their end. The sun is about to sink into endless night, and the glittering stars will shortly be plucked from the canopy of heaven. The wheels of time are just about to perform their last revolution, and universal nature will come to a stand-still! O how thrillingly interesting, and how big with importance will be that final pause, indicating the complete fulfilment of the destiny, which was stamped upon the material universe, unnumbered ages back, when "the morning stars sang together, and the sons of God shouted for joy!" But the pause will be of short duration—"In a moment," says the apostle, "in the twinkling of an eye, at the sound of the trumpet, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." In another place, he goes on to describe this magnificent scene as follows: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the

trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." I. Thess. 4: 16, 17. John, the beloved disciple, who was privileged to enjoy a prophetic vision of this scene, tells us that "the sea gave up the dead which were in it, and death and hell delivered up the dead, which were in them." "And I saw the dead, small and great stand before God." Rev. 20: 13, 12. From these passages we learn that the divine energy to be exerted in the resurrection will extend to the utmost verge, where the dust of humanity may have been scattered, and will collect every necessary particle, and dispose of it, according to its original and appropriate relations. The mountain fastnesses, the solitary glens, the everlasting snows of the polar regions, where many a daring navigator, like Sir John Franklin, has penetrated, the morasses of the torrid zone, the distant isles, the dark unfathomed caves of ocean, the humble vault and the costly sarcophagus, with its proud mausoleum, shall all surrender their dead at the bidding of him, who is the resurrection and the life.

It will be perceived that the *time* of the general resurrection is located at the end of universal history, that is, when the whole material or physical universe will have accomplished its grand destiny. The writer is aware, that the prevailing opinion is, that "*the last day*" mentioned in John 11: 24, 12: 48, 6: 39, 40, and elsewhere, which all admit to be simultaneous with the day of judgment, has reference only to this earth or solar system, and that the great body of the universe will remain in its present condition, for aught we know to the contrary. But we certainly have scriptural authority for believing that at some unknown period in the future, the whole material universe will have an end, though there may be nothing annihilated. Our Savior says, Matt. 24: 35, 36, "*Heaven and earth shall pass away*, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." The apostle Peter, second epistle 3: 10, tells us, "*The heavens shall pass away* with a great noise," and the prophet Isaiah, 51: 6, says, "*Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment.*" And all this is in perfect harmony with reason, which teaches, that there is nothing immutable but God and truth. Now if the material universe is destined to "*pass away*," why need we hesitate about associa-

ting its end with that great day of the Lord, which will be signalized by the general resurrection, and the general judgment of men and devils; "a day for which," in the language of the poet, "all other days were made."

When we contemplate the vastness of creation, and the comparatively little progress, which mankind have made in human and divine knowledge, notwithstanding all the boasting of science and philosophy, we are naturally inclined to suppose that the end of time, and the resurrection of the dead, *are yet inconceivably distant in the future*. But in the indulgence of such reflections we are suddenly arrested by the assurance of the Son of God, that "it is not for you to know the times or the seasons which the Father hath put in his own power." Acts 1: 7. Consequently, as all our conjectures are founded in ignorance, "that day" may burst in upon us, when we least expect it, and doubtless in this case at least, the adage holds good, "when ignorance is bliss, 'tis folly to be wise."

It will also be perceived, that Jesus Christ is considered as the efficient cause of the resurrection. On this account he is styled "the resurrection and the life." John 11: 25.

Such is the doctrine of the holy scriptures, concerning the resurrection of the dead, as taught in the following passages, which I will cite, viz: Exod. 3: 6. Job 19: 25-27. Isaiah 26: 19. Dan. 12: 2. Luke 14: 14. John 5: 28, 29; 6: 39, 40; 11: 24-26; 14: 19. Acts 4: 2; 17: 18; 24: 15; 26: 8. Rom. 8: 11. 1 Cor. 6: 14; 15: passim. 2 Cor. 1: 9; 4: 14. 1 Thess. 4: 14. 2 Tim. 4: 1. Heb. 6: 2.

With this exposition of a great truth, plainly and distinctly set forth in the word of God, the discussion might properly be terminated; for in all our inquiries after truth, we ought to be satisfied with the simple fact, "thus saith the Lord," and this is sufficient ground of faith. But there are some intelligent christians, generally known as Swedenborgians, and calling themselves "the new Jerusalem church," who repudiate the idea of a bodily resurrection, and maintain with Prof. Bush, that the scriptural doctrine on this subject is simply "*the doctrine of the future life*." Moreover, the passage above quoted from Job 19: 25-27, has been interpreted by Grotius and Kortumius, "*de sua restitutione in pristinam felicitatem in hac vita*," and with this view such orthodox divines as Dr. Knapp, Albert Barnes, and others, seem to agree. But the commonly received interpretation is sustained by the profound learning of Luther, Michaelis, Schultens, Scott, and a host of others, who have devoted themselves to the study of revelation. As the passage is so interesting and beautiful, I will here quote

it at length. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." This belief must have contributed greatly to the consolation of the afflicted patriarch, deprived, as he was, of almost every worldly blessing.

It is well known, that the illustrious and profound author of the "Essay on the Human Understanding," John Locke, in his letters to Bishop Stillingfleet, makes use of the following language: "The resurrection of the dead I acknowledge to be an article of the christian's faith; but that the resurrection of the *same body*, in your Lordship's sense of the *same body*, is an article of the christian's faith, is what I confess, I no not yet know."

According to this theory, which is identical with that of Emanuel Swedenborg, born at Stockholm, Jan. 29, 1688, the *body of man*, with which he is born into the world, is supposed to be resolved by death into its original elements, and never more to be reanimated by the spirit, that once occupied and gave it the power of locomotion. But the resurrection is alleged to consist in the rising of man immediately after death, into a new sphere of existence, and in being clothed with a spiritual body, evolved from the crumbling ruins of the clay tenement, and adapted to the various phenomena of the future life.

This is, by no means, a modern error. For that there were heretics at a very early age, who avowed it, we know from the phraseology of the Latin copy of the Apostolic symbol, in which the phrase is used, "*Credo resurrectionem carnis*," not "*corporis*," because they, the heretics, conceded a *resurrection*, but maintained it would be "*cum corpore aethereo*." The passage above quoted from John 5: 28, 29, is alone sufficient to give this absurd notion its quietus: "Marvel not at this," said Christ, "for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." The question here to be asked is, what are in the graves? Answer: the fleshly bodies of men with which they were born, and which were dissolved by death. Consequently, these fleshly bodies which may have been slumbering "in the dust of the earth" (as Daniel expresses it) for ages, will be endowed with

new life, shall awake, and come forth at the summons of the Son of man.

Professor Bush acknowledges this to be a strong passage in favor of the common view of the resurrection, but with a significant and very respectful reference to "the canons of interpretation adopted in the *accommodation* school of Semler and others in Germany," he says, "The passage, as understood in its literal import, does certainly encounter the force of that cumulative mass of evidence, built upon rational and philosophical grounds, which we have arrayed against any statement of the doctrine that would imply the participation of the *body* in that *rising again* which is predicated of the dead," and then undertakes to destroy its acknowledged force, by maintaining that it was "a mere re-affirmation, in somewhat varied terms, of a great truth in the Jewish scriptures, uttered by Daniel, which had no reference to a general resurrection, but to something, which the Savior did not think proper to explain, and which probably met with its fulfilment in an event or order of events, *just upon the eve of occurring.*" It does seem to me, this is an exceedingly lame apology for wresting the words of Christ, as well as those of Daniel, from their obvious and common sense meaning.

The very word *ἀνάστασις*, *resurrection*, itself implies a resuscitation of the fleshly body. Surely no one contends that the *soul* or *spirit* of man dies in *articulo mortis*, or that it is deposited a recumbent mass of mortality in the cold grave; and as it is the body alone that falls, the conclusion is inevitable that when the holy scriptures describe a resurrection of the dead, they mean, as a matter of course, the resurrection of the body, and its reanimation by the immortal spirit.

The argument urged on philosophical grounds against this doctrine has no weight, because orthodoxy does not maintain that all the same particles of matter, which man has about him in his earthly state, will constitute the resurrection body. Neither is it maintained that "flesh and blood," in their present organization, will "inherit the kingdom of God." But the scripturally authorized view is, that there will be an *identity* between the body that dies, and the body that will be raised again. Physiology teaches that the particles of the human body are continually changing, so that in the course of a few years, man becomes connected with an entirely new mass of matter. Yet the same identical body, with which he is born into the world, dies and is buried, although the constituent particles, so far as their individuality is concerned, may be entirely different. That there will be such an *identity* is declar-

ed in the volume of inspiration, and this all christians are therefore bound to believe, however insufficient human reason may be to explain the mode: especially since the mysterious truth has been demonstrated in the most unquestionable manner, by the resurrection of Jesus Christ from the dead. His body was the self-same after his resurrection, that it had been before, and to convince an incredulous disciple of this fact, he permitted him to put his finger upon the prints of the nails in his hands, and to thrust his hand into the wound in his side. He also gave indubitable evidence of his humanity, by eating, drinking, and talking with his disciples, on many different occasions. Once he was seen by above five hundred brethren, and had he been a mere phantom, as the idea of a "*spiritual body*" seems to imply, it is unreasonable to suppose that so many could have been deceived; especially when we consider that Christ continued in his resurrection body, forty days prior to his ascension. Our Savior seemed anxious to guard his disciples against any such erroneous view; for on a certain occasion, we are informed by St. Luke, 24: 37-40, that when he "stood in the midst of them," as they were speaking of his resurrection, "*they were terrified and affrighted*, supposing they had seen a spirit. And he said unto them, why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see: for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet."

It is true that, on several occasions, Christ's risen body did not seem to be subject to the laws of matter. When, for example, he vanished out of sight of the two disciples at Emmaus, after having sat at meat with them; and again, when he suddenly stood in the midst of them at Jerusalem, in a room with doors closed for fear of the Jews. But this fact was not more strange or unusual than any one of the many miracles, which he had wrought, prior to his crucifixion. In Luke, fourth chapter, we read that he was about to be cast down headlong from the brow of a hill, by his exasperated countrymen, "*but he passing through the midst of them went his way*;" verse 30. Of course he was unseen by them, and his body was, on that occasion, no more subject to the laws of matter, than when he vanished out of sight from his disciples, or suddenly stood in the midst of them without passing through the door, which was closed. Again, we are informed, Matt. 14: 25, that during his ante-resurrection career, "*he went unto them (his disciples) walking on the sea.*" In this instance,

the usual laws of gravitation had no control over him. How ridiculous, therefore, the assumption, that Christ rose in a spiritual body, and that his eating, drinking, walking, and touching his disciples were only "*a miraculous adaptation of the visible phenomena to their external senses.*" May we not with equal propriety assume, if there be any necessity at all for assumption, that Christ arose in his "*material body,*" and recognize "*a miraculous adaptation of the visible phenomena,*" not only to "*the outward senses*" of his disciples, but also to the grand fact, which had transpired, viz: his resurrection from the dead. For if their observations were founded on mere subjective views, (which the idea of "*adaptation*" seems to imply,) and not on *reality*, what value can the testimony of these eye-witnesses have, one of whom explicitly assures us, that they had "*not followed cunningly devised fables.*" 2 Peter 1: 16.

A contrary view would lead us to reject the actual splendors of the Transfiguration, and assume, that the shining face, the glistening raiment, the presence of Moses and Elias, the overshadowing cloud, and the audible voice, were nothing more than an "*adaptation*" of certain unworldly phenomena to the "*outward senses*" of the disciples, who were nevertheless to be assured of the *reality* that Christ was the beloved son of God. If therefore, the resurrection of Christ be a pledge of ours, as St. Paul plainly teaches, when he says, "*he became the first fruits of them that slept,*" the fact that he arose in his "*material body,*" in the self-same body, which had been suspended on the cross, doubtless "*affords some countenance to the idea that his people will also rise in the same bodies,*" which will have been deposited in the grave. Yea, we add, it does more; it establishes the fact beyond all question. Christ ascended to heaven in the same body, which arose from the grave; this is a satisfactory answer to the question "*What became of his body after that event?*" But it was first glorified, of which there had been a temporary illustration given on Mt. Tabor, in the presence of Peter, James and John, called the Transfiguration. And thus will it be with the bodies of the saints at the general resurrection. They will come out of their graves as Christ came out of his, and prior to their ascension, they will undergo a change, in order to capacitate them for the eternal state: "*for,*" says the apostle, "*flesh and blood cannot inherit the kingdom of God.*" This change does not by any means imply a severance in the chain of continuity, or a destruction of corporeal identity; no more than the conversion of *sand* into transparent glass, or water into vapor,

implies any radical destruction of the elements, which enter into their composition. Our present knowledge of the nature of material substances is certainly imperfect, as it confessedly is in regard to spirit. It is therefore not improbable or absurd to suppose, with Mr. *Drew*, author of a work on the resurrection, that there may be some unknown element, entering into the present combinations of the body, which will survive the dissolution of mere clay. *Light* and *caloric*, which are known to human science, differ greatly from the grosser elements of matter, in their imponderability and other circumstances, yet they appertain to the material universe. Accordingly, the prediction, uttered by David in reference to Christ, "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption," Psalm 16: 10, is applicable to his own body, and to the bodies of all the saints, at least in a modified sense. For although their bodies undergo decomposition, inasmuch as they continue in the grave longer than that of Christ, yet this may not be an entire corruption, involving a radical decomposition of all the elements.

But aside from all theorizing on this subject, whether by the supposition of a "*germ*" to constitute the nucleus of the resurrection body, or of anything else, we may triumphantly exclaim in the face of all human learning and philosophy, as Paul did before king Agrippa, "*Why should it be thought a thing incredible with you, that God should raise the dead?*" Acts 26: 8.

III. *Is the scripture doctrine of the Resurrection of the dead reasonable?*

It is admitted that the resurrection is a mystery; that is, we are not able to explain the mode of its occurrence, but it is, nevertheless, entirely within the bounds of credibility. There are many *facts* in nature and providence, the existence of which cannot be questioned, because we have the evidence of our senses convincing us of their reality, which are enveloped in mystery; hence it would certainly be unreasonable to disbelieve this doctrine, on the ground of its inexplicability. Let us then bear in mind, whilst considering a divinely revealed fact or doctrine, that human reason must be held subordinate to the authority of the holy scriptures.

1. Suppose, if you please, that every particle of the material body will be corrupted, and that no germ will remain for a future reproduction of corporeity, can HE who said, "Let there be light and there was light," "who spake, and it was

done," be straitened for means to bring about a resurrection of the dead? Surely his almighty power, which is constantly exhibited before a gazing world, will suffice on that occasion, when the whole universe will be so deeply interested. "For if the dead rise not," concludes the apostle, "then is not Christ raised, and if Christ be not raised, your faith is vain; ye are yet in your sins."

2. But God has done more than simply to announce this doctrine. He has practically demonstrated and illustrated its truth, by the well attested fact of raising Christ from the dead. The *possibility* of a general resurrection is, therefore, proved beyond contradiction. For we take it for granted, that Christ was really dead, and arose from the grave "on the third day, according to the scriptures."

3. In *nature* we see daily pictures and illustrations of this doctrine, which seem intended by divine providence to strengthen our faith, and encourage our hope. When spring returns with its warm sunshine and genial showers, plants and flowers innumerable, which during winter had been held in icy and torpid suspense, revive and shoot up in beautiful vigor and luxuriance. The meadows again put on their green carpet, the forests renew their magnificent foliage, the insect tribes once more glitter in the morning sunshine, the feathered songsters resume their merry carols in the grove, and all nature becomes radiant with smiles. Before the season rolls round, we see too, the caterpillar, a disagreeable worm, after having crawled and subsisted for awhile on the green shrubbery, attach itself to some branch, and after having spun and woven the thread, quietly wrap itself in its winding sheet, and then hide its form in a natural grave. But shortly, we see it emerge from the tomb, cast off its old and unsightly body, and become a beautiful butterfly, fitted for a higher, and we may reasonably suppose, a happier state of existence.

How full of consolation to believers in Christ, is the doctrine of the resurrection, thus revealed by the great source of all life and truth, and sustained by sound reason! With some of us the summer of earthly life is well nigh spent; with others, "the sear and yellow leaf" gives unmistakeable indications of that autumnal age, which is soon followed by the winter of death; and beyond all question in a few more years, months or days, the cold damp of the grave will rest upon all our brows! But blessed be God, there is a spring time coming. It will be the morning of the resurrection, when the sun of righteousness shall arise with healing on his wings, and our bodies, after a long repose, will be reunited to our spirits, and

received into those blissful regions, where no wintry winds ever sweep, and where death shall forever unstring his bow; there to rejoice in the presence of the Redeemer whilst the ages of eternity roll on.

This body then, which in its present state is fast tending to decay and will ultimately become the food of worms, or "mould away, and blend its being with the dust," shall be raised a spiritual body, that is, *one under the control of spirit*, adapted to a higher sphere of life, and endowed with immortality. No more will it be the victim of raging fevers and wasting disease. No more will it be doomed to lie down and die; for in the paradise of God, his children will have free access to the tree of life that grows on either side the crystal stream, and bears twelve manner of fruits, and the leaves of which are for the healing of the nations. It will also be *purified*, and therefore cannot be the seat of inordinate propensities and wicked passions. In the glowing language of the apostle, "This corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying, that is written, death is swallowed up in victory." In view of such a brilliant prospect, we who believe may join him in the exclamation, "O death where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be unto God, which giveth us the victory through Jesus Christ our Lord."

ARTICLE VI.

OUR NATION'S JEWELS.

By Rev. J. Few Smith, A. M., of Newark, N. J.

THE jewels of our nation! What are they? We are said to be too much in the habit of boasting of our broad territories, our mines of wealth, our prowess on land and sea, our prosperous commerce, our double sea-coast of vast extent, and our great inland seas and rivers. Doubtless there has been much vain glorying in these particulars, and a foolish national vanity has been fostered by the injudicious appeals of our popular speakers and writers. Yet, after all, there are the *facts*. These things are so; God has given us so great and goodly a land, and has conferred on us renown and prosperity. Who can be,

who ought to be, insensible to these things? Who, that lets his eye rest observantly upon our country, can fail to admire the vastness of our territory, our excellent relative geographical position, our maritime advantages and strength, our inestimable mineral resources, our unbounded agricultural wealth, the great variety of soil and climate, producing all manner of fruits, and unlimited facilities for all processes of manufacture and the mechanical arts? And in view of them, must not every loyal American heart rejoice and feel a glow of pride? And if that pride be chastened by a kindly feeling towards other nations, and by gratitude and reverence towards God, who will blame it?

But there are better treasures, brighter jewels than these. There are mines of richer ores, diamonds of finer water, powers of higher order, than any of these; though like these they are spread over our broad land, and are developed and sparkle, and energize, amid all our hills and valleys and water courses, and they permeate with their influence the whole body of our people, as the atmosphere they breathe.

"There was a little city, and few men within it, and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city. Then said I, *wisdom is better than strength: wisdom is better than weapons of war.*"¹ It is of such possessions that we speak. It is of treasures of intellect, of soul, of men, of moral principles, that we may be honestly proud, while we are humbly thankful to God, the giver of all good.

"O'erweening statesmen have full long relied
On fleets, and armies, and external wealth,
But from *within* proceeds a nation's health."

All the beauty of costly attire, and all the gauds of fashion cannot give vigor to a diseased body, or hide the ravages of an inward malady. Unless the national heart beat free and strong with healthful principle, all outward things shall be but temporary props, or imperfect veils of weakness and deformity. Among our national jewels, which it may be profitable for us to contemplate, we mention:

I. Our noble ancestry.

There is a pride of ancestry, which is weak and foolish. A degenerate son may boast of a noble sire, and his degeneracy and unworthiness are made but the more conspicuous by his

¹ Eccl. IX, 14-18.

boasting. There is a pride of ancestry founded on mere rank and wealth, without any of the inherent elements of greatness; and this too is folly: and there is a pride in being sprung from a distinguished family, which leads many to claim distinction from that fact, when none of the ancestral spirit has descended with the ancestral blood in the veins. And yet there is a real ground of satisfaction, and a proper pride, in having a true hearted, high-souled, brave and well principled ancestry. All nations have manifested it. The classic nations of antiquity carried the feeling so far, as to claim the Gods among the founders of their empires; and even Hindooism, in its purest and classical form, does the same thing. Nor did God discourage the cultivation of a similar feeling among the Jews: and in the very rebukes, which he administered to them for their degeneracy, by his prophets, and in the person of the incarnate Son, he, by implication, approved of a sober and grateful exulting in the privilege of being descended from a noble stock. Even in that sad complaint and stinging rebuke—"Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" Even here there appears an intimation of such approval. And Paul enumerates an honorable ancestry among the advantages of the Jews.

There is something inspiring in the contemplation of a worthy ancestry. It brings upon us the obligation, and incites us to the endeavor to sustain their character, to carry out their principles, to be sons worthy of such sires. We feel that a solemn trust has been committed to us; and we must not be unfaithful. Running through a nation, such a feeling tends to preserve the original national characteristics, and to form a bond of union, a family feeling, conducive to national prosperity and strength. Such a name, such a character, based on such principles as the Fathers of America have bequeathed us, is a noble legacy for them to leave, a rich inheritance for us; a bright jewel which we may well cherish with honest pride, and watchful care. Whatever excesses men may have committed, and how much soever they may have fallen into *cant* in boasting of our *Puritan ancestry*, we need not be deterred thereby from a sober and reasonable gratulation and thankfulness in contemplating such an origin. And although our population is now composed of so many elements, and among our best and worthiest citizens are men, tracing their parentage to almost every nation of Europe, yet we cannot hesitate to regard Great Britain as the mother country of America; and British men as the founders of our nation. The blood of

Britain itself was mixed with the Norman and the Saxon streams; yet the Puritan was English, and our country owes its settlement to Puritan self-denial and energy, and devotedness to the cause of freedom and of truth. We warred with Britain, yet we were British born—British mothers nursed our sires—British fathers trained them—British soil and air gave vigor to their lungs and limbs. We may make ours the words of the English poet already quoted.

"In our halls is hung
Armory of the invincible knights of old:
We must be free or die who speak the tongue,
That Shakspeare spake—the faith and morals hold,
Which Milton held. In everything we are sprung
Of earth's first blood, have titles manifold."

And because they were true born Britons, they would be free—free even from the oppression of misguided Britain. And so they came to this country, a band of high souled men and women, periling their lives for the sake of liberty and religion; not knowing that God intended to accomplish so great things by them. They sought for quiet in his service, and he made them the honored founders of a great nation. "For an undefiled conscience, and the love of pure christianity, they left their pleasant and native land, and encountered all the toils and hazards of a tumultuous ocean, in search of some uncultivated region, where they might quietly enjoy their religious liberties, and transmit them to posterity, in hopes that none would follow to disturb or vex them." Such were the founders of our nation; men of whose governing principles a distinguished American historian has said, *Puritanism was religion, struggling for the people.* Their sons imbued with the fathers' spirit, standing on ground, which the fathers had made firm for them, formed the counsellors and fought the battles in our great struggle for freedom; and worked out with deep wisdom, and profound knowledge, and sagacious foresight, the Constitution of the United States, and laid deep and firm the foundations of our great empire, and from the pulpit and the parish fireside, sent out the holy influence, which sanctified the baptism of blood, and cemented the structure of freedom, and made the Independence of these states, and their union into one empire, a living, energizing reality. And side by side with them on the field of battle, and in the council chamber, with hearts animated by a like spirit in the pulpit and in the family, fighting, counseling, preaching, praying for the same end, were many who had fled for conscience sake and for liberty, from the shores of Europe. France and Holland, and the country of Luther mingled their streams of life with the

great Puritan current, and the mingled flood now rolls through the hearts of our American nation. All honor to those venerated men! Wherever their ashes sleep, near Plymouth rock, or in the plains of the South, in a thousand church-yards of "the thirteen States," "call it holy ground." Bright may this ever be among our nation's jewels, and as we gaze upon it with pride, may we thank God, and pray that we may be worthy to wear it.

II. We may consider, secondly, *our distinguished men* as among the jewels of our nation.

The story of the Roman Cornelia, "mother of the Gracchi," is a familiar one. When a fine lady made once a show of her jewels at her house, and entreated her to favor her with a sight of her own, Cornelia presented her two sons, saying: "These are the only jewels, of which I can boast." So may our country, with a like honest pride, point to her distinguished sons as among her brightest jewels, giving her a nobler ornament and abler defence than gold and silver and precious stones. We have no intention of recounting a long list of names, American names, that will not die. Though a boasting Americanism may have been foolishly extravagant in speaking of them, yet a carping criticism cannot deny, that our young nation has been prolific in men of *power*, and *skill* and *influence*. In almost every department of human thought and action, we have had our share. We have had divines and theologians whose influence is now widely felt in various parts of the earth, and who receive the homage of the wise and good in all lands; we have had orators, whose eloquence would not lose its lustre amid the brightest ornaments of Europe, nor be unworthy of comparison with that of the renowned Roman, or of him who wielded at will the fierce democratic of Athens; we have had statesmen who have won the respect of old diplomatists; we have had warriors, who conquered for themselves the plaudits of great Generals; we have had jurists, whose commentaries and decisions are appealed to by men learned in the law, in

¹ A recent article in the *Edinburg Review*, on the life and letters of Judge Story, has the following assertions with regard to our American jurists. "We look in vain over the legal literature of England for names to put in comparison with those of Livingston, Kent and Story." Again, of Mr. Story:—"Thus was he during the space of thirty-four years, a most distinguished Judge of the Supreme Court of his country; during the last sixteen being also a most distinguished teacher of law in its most celebrated university—at the same time the author of more text books, both of a higher order and on almost every branch of jurisprudence, than any writer of his age." And the drift of the article is to speak, in the highest, terms of the American Bar, of the American acquaintance with the science of government and law.

other lands than our own;¹ in surgery and medical science and practice, we have names not unknown to fame; in manufactures, in the mechanical arts, in all that relates to the practical business of life, we have had our full share of able and ingenious men; while in the fine arts, in sculpture and painting, and music and literature, in history and poetry, we have names to mention, of which we may honestly be proud.

We must not err in our judgment, and call all men *great*, who have made a noise, and earned to themselves a name.—The world makes sad mistakes in this particular. Truly great men, men who stand out prominently, and are universally acknowledged as *superior* among the noticeable, these are rare in any nation. Men combining in themselves all the elements, which form the great character, the union of intellectual and moral worth, which challenges the admiration and veneration of the race; such men are not numerous in the world's history. They are raised up for great emergencies. They are produced, that the world may see what man may be; of what he is capable; that men may be stimulated, and elevated by their contemplation. They are stars, hung out in the firmament of the nations, to declare the glory of the Creator, and to call man upward. We may not hastily and unwittingly boast of such bright particular stars in our American firmament, and yet we may point to some of them. The name of one, at least, will rise spontaneous to our lips; the name we learn from childhood; the name of him, whom we so venerate for his wisdom, his prudence, his courage, his patriotism, his goodness: the name which shines the brightest in our American constellation—the name of WASHINGTON

*Micat inter omnes
Julium sidus, velut inter ignes
Luna minores*

And round about him, distinguished among the eminent for various qualities, are such names as Warren, and Adams, and Franklin, and Jay, and Marshall, and Hamilton, and Jefferson and Henry. Indeed, rarely, within any equal cycle of time, do we find such a collection of able and justly renowned men, as in the revolutionary and formative period of our national existence. An able writer has recently said: "God, in his mercy, raised up for us such a constellation of men of genius, talent, courage, practical wisdom, prudence, fortitude and self-sacrificing patriotism, as never before or since beamed on the world. He hath not dealt so with other nations. A few such men as sat in the Continental Congress, diffused through France, Germany, Austria and Italy in 1848, would have es-

established liberty with law, over the whole south of Europe."¹ But we attempt no enumeration of those, who have added to our renown, and contributed to our glory and strength. Nor in speaking of the departed would we forget the living, whom we should know; though we are forced to confess that we oft inquire with sadness, where are *the* Elishas, who may fitly wear the mantles of our removed Elijahs? But we would mention a few of those, who have adorned our own day; jewels which have but recently received their setting in the frame work of our nation's history, some holding a richer setting in the nation's heart. In such a country as this, the pulpit must ever be one of the fields, in which strength of intellect and powers of eloquence, and greatness of character and influence will be manifested; and it would be easy and pleasant to dwell on names fragrant in memory, of those who have been distinguished in this noble department of effort. It might be thought too, that such an enumeration would be peculiarly appropriate to the pages of this Review, designed specifically to advance the interests of religion. This, however, is not our object now. We go upon the broad fields of our national courts and national government, to find the jewels, of which we would now speak. And while we slightly gaze at two or three of them, we confess our purpose to linger for a few moments around one, who has most recently gone to the realms of spirits.

A few years ago there fell asleep, in advanced life, a stern warrior, who after years of service in the field, reached the highest office in the nation, held it for twice four years, and then, in his own quiet western home, bowing his soul, as the Sovereign Spirit gave him grace, before the cross of Christ, with a peace in strong contrast with the storms of his early life, passed away to the land of immortality. Men will differ in their estimate of Andrew Jackson, and will hesitate to place him on the roll of the truly *great*; yet none can doubt that he is among the distinguished men of our country, that with all his strongly marked faults, he possessed many elements of greatness, and that he has done service to our nation, and contributed to our strength and renown.

A few years later, one who had been his opponent in the civil contest, but whose brow wore no military laurels, one in whose veins flowed the blood of a most distinguished revolutionary patriot and counsellor, and actor in our country's founding, the friend of Washington, and his successor in the Presi-

¹ Presbyt. Quarterly Review, December 1852. p. 359.

dential chair, and who himself attained to the highest office ; one whose mind was most richly stored with the treasures of knowledge, whose genius was most versatile, whose eloquent utterances, or rich and graceful flow of information, oft enchaind delighted audiences, or wrung an unwilling attention ; who passed through almost every grade of service in public life, and from the Presidential chair stood again on the floor of Congress. Such a one, stricken in old age, while still working for his country, and battling in the way that seemed right to him for freedom, found "the last of earth" in those national halls, where so much of his earthly life had been passed, and went away, leaving his name and his works to posterity.

Still later another of our foremost men, one of the *Three* who long lived and acted coterminously in our public life, and whom our nation and the world called great ; a man of vigorous intellect, of sharp analysis, of keen discrimination, of cold logic, of projecting skill, and of vast influence ; but in whose judgment there seemed to be at times a lack of balance, and in whose views and patriotic beatings a lack of breadth. Mr. Calhoun, with clouds resting on his view of his country's future, died in the capital of our nation. He was a great man, a statesman, an able senator, a great American, of whom our country may be proud, although he sometimes seemed to be too sectional in his patriotism, and narrowed by one idea. The whole country honors him, and places him as one of her noble three.

And then, in the early summer of the past year, in the same city, there went to his rest, sweetly, calmly, trusting in a gracious Savior, leaning as a little child upon his reconciled Father, one whose name was more familiar, perhaps, than any other of our great men, to the millions of our land ; one whose death touched unnumbered hearts as the death of scarcely any other man could touch them. HENRY CLAY was a *great* man ; one of our national jewels, that will ever sparkle with brilliancy ; one whose name is now enshrined in the hearts of his countrymen. A true-souled, patriotic American ; a judicious statesman ; an eloquent orator ; he wielded a mighty influence throughout this union, and his name is indelibly written on the prosperity of the country, and inseparably associated with some of the most important movements in her history. He did much by his personal influence, his wise measures, and his eloquent appeals, to preserve the Union, and to promote American industry, and secure American prosperity. His fame as an orator has gone abroad ; for in the Senate chamber

and in the popular assembly, he swayed the minds and hearts of men, by earnest argument, by generous appeal, by graceful manner, by winning or indignant tone. At home he is affectionately loved and revered. Up to the latest moment his patriotism burned brightly; and, mingling with the beauty and the worth of his religious faith and submission, his counsels to his countrymen, recalling and honoring the counsels of Washington, in opposition to the wave of enthusiasm, that was bearing our people out of the course of sound policy, linger on our ears, and bind him still closer to our grateful and admiring hearts.

But one living man rivalled Mr. Clay in the affection and respect of this nation, and in the claim to greatness which the world admits. And now, he too is dead! In the midst of our last autumnal season, as the Sabbath was hasting to dawn upon the earth, DANIEL WEBSTER, the man esteemed by many the greatest of the age, passed away from earth to the mysterious, densely peopled realm of spirits. Death set his seal upon that massive brow, and closed those large and deeply meaningful eyes, and hushed those eloquent lips, and stilled for all earth's sympathies that great heart, that moved with the affectionateness of childhood, and glowed with the warmth of friendship. The ripe scholar, the wise senator, the profound jurist, the sagacious statesman, the eloquent orator, the earnest patriot, the whole souled American, honored, respected, revered, beloved, with a name of which every American is proud, with a reputation, which has given honor to his native land, he has finished his career on earth, and in the quietude of home, and with a sublime calmness he went into the land, that is hidden from mortal view.

We do not propose to make an extended comparison between Mr. Clay and Mr. Webster. Both were great men, both true Americans, the foremost men of our country, at the time of their death, her two *great* men. Mr. Clay, we have thought, had a stronger hold on the *affections* of the people. Mr. Webster's characteristic was *power*. He was a *strong* man. Mr. Clay will live in the history of our country, and in the grateful remembrance of our people, a bright and beautiful character, the radiance of whose latter days spread a rich mantle over the imprudences of his early life, and whose eloquent, and patriotic, and most successful labors for his country's good, were crowned with piety. Mr. Webster stands like one of his own granite mountains, crowned indeed with verdure, not so much winning as commanding our regard. He has more than Mr. Clay associated himself with the language and literature of the

country, and will exert a deeper and more permanent influence on the *thinking* of our land. His published works are a rich treasure, a contribution of priceless value to our nation, both because of the principles they inculcate, and because of their language and eloquence. And yet less than Mr. Clay did he seem to lay his hand upon the heart-strings of the country. And this perhaps, because his inner nature was not so fully disclosed, for more and more is it now coming to the light, that he was full of gentle affection, and of ardent love; a pleasant companion, a kind neighbor, a warm friend. Men looked to Mr. Clay to do a noble self-sacrificing act, with generous impulse to throw himself into the imminent and deadly breach. To Mr. Webster they looked for a firm, massive, immoveable defence of sound principles; the demolition of all that was seditious. Both are dear names. Both spoke and acted well for their country, and deserve her lasting gratitude.

We frankly say, that without overlooking Mr. Webster's defects, we have been accustomed to regard him as the greatest of our public men. And this impression is deepened by all that has come to our knowledge since his death. Even his religious character, about which fears and doubts have been entertained, has appeared with more brightness, and though we may not see therein all that the christian soul could desire, we find many a spot, on which hope may linger, many a word and act to fill us with admiration and rejoicing. But that, on which we would now briefly dwell as showing Mr. Webster as one of our national jewels, is the fact that he was so eminently *American*. This is seen, in the first place,

1. *In his history*.—His parentage was American. The blood of some of the earliest families of New England flowed in his veins. His father was a man of much intellectual strength, of high principle, a patriot soldier, an honored citizen, filling with great ability and acceptableness many posts of usefulness and trust, and inculcating wise and worthy principles on his children. He was trained amid the frugal, hardening influences of a rural home among the hills of New Hampshire. His education was secured in large part by his own exertions. He struggled upward, forcing his way, taking great leaps forward, and holding firmly what he gained, until he stood in the front rank of his nation, eminent among the eminent, great at the Bar, in the Senate, at a foreign court, in the Cabinet, in the public assembly, in the walks of literature, having all honors in the nation's gift, save the highest office, which though it might have gratified a worthy desire of his heart, and in its bestowal would have honored the nation, would have added

nothing to his real renown. An example this of the freedom, the free opening of republican institutions; an encouragement to every American boy, who has within him the power to rise.

Then through all his history he was greatly characterized by the simple dignity of an American citizen, little moved by the baubles of office, or the glitter of rank.

And there is something exceedingly beautiful and in keeping with his character, in the circumstances of his death and burial. It was a noble thing to die as Adams died, in the very halls of Congress. There was something grateful to the mind in the death of Calhoun and Clay, with their senatorial robes upon them, in that city of the nation, where the nation's representatives might be their mourners. But we seem to see a richer beauty and a nobler fitness in the death of Webster, in the quiet retirement of Marshfield, in silent grandeur and republican simplicity, amid the friends of his private life, in the home of his choice, with the ocean, emblem of his own great soul, singing him to rest, and Plymouth rock, around which his eloquence had thrown rich glory, standing almost within view, as his perpetual monument. He died, too, with his harness on: a statesman caring for the affairs of State, up to the last laboring for the country he had ever loved; and yet as a simple citizen, who claimed no honors beyond his fellow-men, asking a plain unostentatious burial. And then that burial—could any thing be more appropriate, more unaffected? They laid him, in his usual dress, in the open air on his own lawn, beneath some of the trees he had loved so well; and thousands, unbidden, without array, came to look upon him; and then with simple equipage, no costly caparison, they carried him to his tomb, a procession of mourners, the hands of his neighboring farmer friends laying him to rest. The blue vault of heaven is the abbey beneath which he rests; old ocean, with which he had loved to converse, sang his dirge, the tears of a nation were the insignia that lay upon his pall, and this Union is his monument. A death and a funeral befitting such an American.

We have all read the magnificent pageant of the funeral of the Duke of Wellington, England's greatest man; and how great the contrast! Wellington's remains conveyed to the magnificent Cathedral with all the pomp, that royalty could bestow, with thousands of armed troops, and splendor of array, and titled attendants. Webster's with the simplicity of a New England farmer, carried by his neighbors to an unostentatious grave. And yet, in each case, it was a funeral appropriate to

the individual, and to the country, in which he had lived and died.

2. Mr. Webster was eminently American in his *patriotism*.

Like all New England men, he ever felt a peculiar glow of pride in his northern home, and of attachment to it. Massachusetts, the home of his adoption and his success, was ever dear to him, and it was his richest gratification to meet his fellow-citizens of Boston, at Faneuil Hall, as *friends*. But his patriotism was held within no sectional limits. He was eminently an *American* citizen; and in all great questions, that related to the interests of his country, he knew no North, no South. However men have differed from him as to particular views and measures, all have conceded this to him, except in one instance. Most nobly has he stood by the Constitution and the Union of these States; and the great thoughts and mighty eloquence, which he uttered in their behalf, will live to latest generations. And in the one instance alluded to, his course in the recent movements on the subject of slavery, which some regard as his great political mis-step, granting him *sincerity*, which surely ought to be granted until there be convincing evidence to the contrary, it becomes one of the noblest acts of his life; an act of courage, of self-sacrifice on the altar of duty to his country, not only entirely consistent with his past life, but in itself truly heroic. Surely it is better and wiser so to regard it, than to impute to him a littleness, a truckling, a chicanery, altogether foreign to his life.

3. His Americanism is seen in his *practical sense*.

Of all our great men, who dealt largely with general principles and profound investigations, none were more truly practical than Mr. Webster. There was nothing of the mere abstractionist or theorist about him. Without dwelling on this, we cannot but regard it as a remarkable and note-worthy feature of his character; one of the points of resemblance between him and Washington, and between him and the great English Duke. It is seen in his addresses, his speeches, his state correspondence, and more than all, in his home life, his agricultural pursuits and correspondence.

4. Once more, his Americanism is seen in his *regard for religion*.

We do not mean to say, that it is a peculiar characteristic of an American citizen to have a high regard for religion; or to affirm that Mr. Webster was, in the highest christian sense of the term, religious. This latter point we do not mean now to touch. And with regard to the former, it must be admitted that there is, among *native born* Americans, a certain regard

for religion, which they seem to receive by inheritance, and which leads them to treat it and its institutions with respect. The leaven of Puritanism is still felt, and though it may not carry men further than a mere decent respect for the christian religion, it certainly, in general, has this effect. Our country was founded in religion, and true born Americans are not recreant to its claims. Now Mr. Webster gave clear evidence of this. He was a punctual and attentive listener to preaching, and participant in public worship; he was a firm believer in the truth of christianity; he was a devout and interested reader of the Holy Bible; he was not a prayerless man, nor ignorant of communings with God. He was an uncompromising advocate of religious freedom, and an open and bold asserter of the claims of christianity. Whatever may have been the inconsistency of his conduct, few of our public men have said so strong, and wise, and influential things in behalf of religion. No christian can read his great speech in the case of Mr. Girard's will, without feeling grateful to him. There are sentences there, as there are in others of his speeches, worthy of perpetual remembrance and inculcation. All his opinions, and feelings too, were in favor of that form of protestant christianity prevalent among us; a christianity enthroning itself in the hearts of the people, not established by law, resting for support on the voluntary action of its disciples.

In view of all these things, Mr. Webster does appear to us to have been in the highest degree, a great American citizen. Every drop of his blood, and his whole course of life, and all his characteristics were eminently American. In the glowing language of one of his compeers and personal friends,¹ "by his acts, words, thoughts, or the events of his life, he has associated himself forever in the memory of all of us, with every historical incident, or, at least, with every historical epoch; with every policy, with every glory, with every great name and fundamental institution, and grand or beautiful image, which are peculiarly and properly American. Look backward to the planting of Plymouth and Jamestown, to the various scenes of colonial life in peace and war; to the opening, and march and close of the Revolutionary drama; to the age of the Constitution; to Washington, and Franklin, and Adams, and Jefferson; to the whole train of causes from the Reformation downwards, which prepared us to be Republicans, to that other train of causes, which led us to be Unionists; look round on field, workshop, and deck, and hear the music of labor, re-

¹ Hon. Rufus Choate.

warded, fed, and protected; look on the bright sisterhood of the States, each singing as a seraph in her motion, yet blending in a common beam, and swelling a common harmony; and there is nothing which does not bring him by some tie to the memory of America. We seem to see his form, and hear his grave, deep speech, everywhere. By some felicity of his personal life, by some wise, deep or beautiful word spoken or written, by some service of his own, or some commemoration of the services of others, it has come to pass that "our granite hills, our inland seas, and prairies, and fresh, unbounded, magnificent wilderness," our encircling ocean, the rock of the Pilgrims, our new-born sister of the Pacific, our popular assemblies, our free schools, all our cherished doctrines of education, and of the influence of religion, and material policy and law, and the Constitution, give us back his name. What American landscape will you look on; what subject of American interest will you study, what source of hope or of anxiety as an American, will you acknowledge, that it does not recall him?"

He has passed away; a truly great man, a bright jewel of our nation: and it will be long, long ere we look upon his equal. Yet *he lives*. He has said in words, which are appropriately applied to himself, "a superior and commanding human intellect, a truly great man, when heaven vouchsafes so rare a gift, is not a temporary flame, burning bright for awhile, and then expiring, giving place to returning darkness. It is rather a fervent heat, as well as radiant light, with power to enkindle the common mass of the human mind, so that when it glimmers in its own decay, and finally goes out in death, no night follows, but it leaves the world all on fire from the potent contact of its own spirit."

Rare as such men are, we find them in the history of our country, and may point to them and say, "These are our jewels." They are God's gifts, for which we should be thankful. Their living influence makes them precious. Who among the present living shall be numbered with the distinguished dead?

"*Men die; but principles live.*" Bright as are the jewels we have been contemplating, the principles which made these men great, and the institutions, which they advocated, are of still greater significance. Let us then briefly consider,

III. *Our National Institutions as among our sources of strength and glory.*

We will not detain our readers by dwelling on this point. It was these institutions—our noble republican government,

our wide-spread yet firmly knit union, our civil freedom, and all connected with these, that our fathers built up, and our great men strove to preserve. These are our glory and our strength. Our self-government, our social equality, our individual liberty, these are among our best possessions. These are treasures, which we may show to the nations, and awaken all their cupidity to possess them, without suffering loss. But merely alluding to these, we mention,

IV. Religious Liberty as among our choice jewels.

It is one of the crowning glories of this land, that here there is no restriction on the religious sentiment. We have no religious creed or form of worship established by law. We have no titled system or religious test. The government of the country recognizes no sect. In the very fullest sense of the word, every class of religionists is free to pursue its own course. Our Pilgrim Fathers

“—have left unstained what here they found,
Freedom to worship God.—”

We cannot estimate the value of this great boon. In some minds there *may* be a question whether it is so great a blessing. There are men so afraid of freedom, as to rush to the opposite extreme. But we deem this to be among our very noblest ornaments and sources of strength. We believe our civil freedom, our social happiness, our enterprise, much of our true greatness, as a nation, and of our moral influence on other nations, to be owing to this feature in our national character and organization. Men may say it is yet an experiment, this unrestrained exercise of individual right in the matter of religion. But the experiment seems to have succeeded nobly. It is a great thing for our country to have taught the world that religion does not need to be supported simply by law; that the people are able and willing to support the church; that the voluntary principle is sound in christian philosophy, and successful in practical working; that it is safe to put the Bible in the people's hands, with such teachers as they may themselves select; and let them learn for themselves the way of God, and walk in that way, in obedience to his will. It was a remarkable providence which laid the foundations of our country in religion, and which, at the formation of our present constitution and organization, brought together in council men of various sects, and differing in religious sentiments, so as to secure this great feature in our system. The same kind providence has all along our history raised up defenders of this religious freedom; our wisest and best men have ever been its

champions ; and now it shines forth among our brightest jewels, to be among our living principles, to give us power, and aid in securing our perpetuity.

V. We mention finally, *our Christianity as our choicest jewel.*

While all sects and all sentiments are freely allowed, we are very far from being an infidel nation. Our free institutions bring among us a great variety of character, and from all parts of the world. And, allowing as they do, the most unbounded investigation of all subjects, and the freest promulgation of one's sentiments by the pulpit, or public harangue, or the press, it is not strange that there should be among us much irreligion and infidelity, and many wild and evil notions. Still it may be asserted that the basis of the religious views of the people is christianity, and that there is a very general feeling of respect for the christian religion, throughout the land. There is much that is otherwise ; much that is painful to the christian heart, and must be offensive to God. Still there is such a general diffusion of christian knowledge, such an observance of the Sabbath, such a christian sentiment in the land, that it is right to speak of this as a great christian nation. And while to the Papal church there is guarantied an equal freedom with all others, it cannot be at all doubted that the genius and character of our people are adverse to the spirit of Romanism, and that this is eminently a *Protestant* christian land. As such, the eyes of other lands are fixed upon us with eager interest ; and as such, we are doing much for other portions of the world. We are showing, what all history confirms, that religious freedom and Protestant christianity go hand in hand ; and that the serious recognition of God and devout piety, offspring of religion in the soul, and not in the outward form or creed, flourish most vigorously under the fullest freedom. God has ever been acknowledged in our highest national councils. Devout men hold forth the word of life, and press the claims of christianity in our national halls. Our great men, whether submitting their hearts to the claims of religion or not, yet publicly speak in its behalf, admit its importance, and assert its majesty. While from millions of souls daily prayer is offered, and Sabbath petitions are sent up, for the blessing of the christian's God upon our land, and for his guidance of our magistrates, and overruling of our national councils.

Here then is our great glory and our strength. God—God in Christ, is *our* God : our fathers' God, the God of their children, the nation's God. In the fact that we are a christian nation, is our strong hope and confidence. In the wide-spread

diffusion of religious knowledge, in the religious sentiment of our people, in the acknowledgment of God in our national councils, in the churches and the ministry of our land, we find light and gladness. Amid all that there is of imperfection and of evil, here is light that will shine through all. As we walk about our beloved land, and behold her beautiful for situation, and tell her towers, and mark well her bulwarks, this is our great joy and rejoicing, that God is known in her palaces for a refuge.

These are our nation's jewels! Are they not beautiful and bright? Perhaps there will occur to the reader's mind, as an offset to this view of our national jewels, some of the great evils by which we are marked. He may be thinking with sorrow, of intemperance and Sabbath desecration, and slavery and lust of power. These have not been forgotten; but our sins should not make us forget our mercies: while our mercies need not make us high-minded, but should fill us with grateful acknowledgments, and unfeigned humility. And with regard to all these evils, while their existence is cause for grief, there is much that is cheering, in the progress made towards their removal, and the enlightening of public sentiment with regard to them. Recent occurrences show much soundness here, and exhibit a clearer development of the great American principle of freedom of opinion, and the right of domestic regulation. Sound morals make themselves felt, and will ultimately bring to an end the evils we deplore. God's hand in America, is yet to be more conspicuously seen, and in a way, probably, that some enthusiastic friends of freedom will wonder to behold; and redeemed Africa will rejoice that God has turned the curse into a blessing.

Gazing thus upon our jewels, let not our hearts be lifted up with vanity; nor let our confidence be in man, whose breath is in his nostrils. Let us glory not in our institutions simply, but in our great principles, that come living from the word of eternal truth; in the religion of Jesus, which, as it is the life of the soul, so is it the stability of our nation; in God acknowledged in our public assemblies, worshipped around our family altars, prayed to and revered by our children. The greatest of our great men is but mortal. One after another, they go down to the grave. God, who made them great, and who gives us all our treasures, he alone remains. Principles live: but only principles, which spring from him. If the history of our country teaches any thing, it is this great truth; *in God is our strength*. If the glance at our nation's jewels should impress any lesson on the young men of our land, it is this:—

Religion gave life and grandeur to our nation. Our very origin demands of us that it should be preserved in its purity and strength. And the path to permanent influence and true greatness, lies through unwearied diligence and self-culture, and the firm maintenance of the great principles of our American Republic, and steadfast devotion to truth and righteousness. In the words of the great man, on whose memory we have lingered for awhile, "Religion is the only solid basis of morals, and moral instruction, not resting on this basis, is only a building upon sand. The only conservative principle must be, and is, *religion*! The authority of God! His revealed will, and the influence of the teaching of the ministers of christianity."

ARTICLE VII.

LETTER TO A SCEPTIC.

THE following letter, as it purports, was drawn up to meet the difficulty, then stated by an infidel acquaintance. While it is to be presumed that there are few readers of the Evangelical Review who need conviction upon the point discussed, yet the discussion itself may not be unprofitable, may suggest answers to infidel objections, and assumptions, unfortunately too common among the young men of the present generation. To preserve the interest as well as the original freshness of the discussion, the epistolary form is retained.

MY DEAR FRIEND:—As we may not see each other again, before the subject of our conversation shall have escaped from our memories, I will more fully draw out the answer to your question, which, as given at the time, and under the circumstances, was necessarily brief and imperfect.

That the answer should be much longer than the question, need occasion no surprise. It is easy to start a difficulty in three words, which it will take twice that number of pages to answer. And yet such difficulty may be altogether an imaginary one. Most of the objections against christianity, assume for their basis some fact, which turns out, in the end, to be not a fact. And it is quite as common, upon this false fact, to erect an imaginary edifice, in the shape of illogical inferences. That the difficulty or objection which you suggest, is so stated as to involve both of these logical delinquencies, will, I trust, be seen before this answer shall have been brought to a close.

Your question may be thus stated : "if christian faith always have a rational basis, how can we say that a child has faith, or a young person, who has made no special examination of the christian evidences, when, at the same time, we say that such men as Hume, and Carlyle, and Gibbon have it not?"

Here, before answering more fully, I may point out the true assumptions mentioned above. The first is, that all are *equally willing* to believe, are *equally fair and honest* in their examination of such evidences of christianity as comes before them, which is not the fact. Again, your objection assumes that men of great power, and of great investigation in some spheres of knowledge, are equally so in all others; in other words, that men, who have been great historians, or philosophers, have necessarily made a thorough examination of christian evidences, which is also notoriously not the fact. Again, you assume that there are no other external evidences than those which are to be found in books, for the truth of christianity, and that all evidence for christianity is of this external character, both of which are equally unfounded. And again, you quietly assume, or rather insinuate, that christian believers are, in the general, of the intellectual calibre of children and uninstructed young persons, while unbelievers are all of the stature of Hume, and Gibbon, and Carlyle, another assumption, without a grain of truth in its favor.

Leaving out of sight, for the present, however, all of these assumptions and blunders, suppose we take up the objection as it stands, and see if it presents any real difficulty. That difficulty involves three questions. 1. How can a child have faith upon a rational basis? 2. How can a young person, who has made no special examination of christian evidence, have such faith? 3. How can men of great intellectual power be destitute of it, supposing the two former classes to possess it?

My answer, in the general, is, that not only may the two former of these classes, prior to any special investigation, have such faith as you speak of, that is, *upon a rational basis*, but that any other feeling, or sentiment in this class, and under the present circumstances of human society, would be in the highest degree *irrational*. On the other hand, that the highest order of intellect, may be destitute of such faith, or rather refuse to use the means of producing it, and in so doing, may act most *irrationally*. Mr. Hamilton, after his opinions changed in regard to this subject, confessed that at one time in his life, he had not paid as much attention to the evidences of christianity, as to any ordinary case in his practice, for which

a retaining fee had been received, and yet, during this very time, was in the habit of sneering at the credulity of christians. One of your favorites, mentioned above, Mr. Hume, confessed that he had not read the New Testament with attention, when his argument against miracles was constructed. Are such cases rare at the present day?

Let us, however, look at these different classes, of whom you make mention.

1. As to the faith of a child. To get a proper idea of this, we must look at faith in its simplest form, that which is exercised prior to all experience of the truthfulness or falsehood, either of our own hearts, or of the statements of other persons. Faith, under these circumstances, is the confidence, or reliance, or trust, which an unperturbed and undeceived mind would naturally give to any proposition, not in itself contradictory, which is placed before it. If we can conceive of a being who had never either experienced deception, or practised it, such faith, or confidence, would not only be exercised spontaneously, but under the circumstances of the case, would be rationally so. It is as great an act of folly to doubt without a reason, as to believe without one. And, in this supposed case, all the reasons would be in favor of belief. Any other state of mind, in such case, would indicate either insanity or depravity. The existence of scepticism in the human mind, can only be accounted for, upon the hypothesis of the existence of evil; of deceit, either experienced from others, or practised by ourselves. "The pure in heart see God." The truthful have no difficulty in believing a God of truth. This is the trusting spirit of a little child, who befits admission to a heaven of purity. Faith, or confidence, in such a being, is in the highest degree rational: its opposite, a spirit of unbelief, both wrong and irrational. Mr. Hume, you will remember, laid down the principle that children disbelieve, until they learn to believe; a proposition, which throws as much light upon the moral character of the man, as any other fact in his history. One of his opponents showed, not only that such idea was unphilosophical, from the very nature of things, but that it was false, as a matter of fact. Nor would any parent or nurse need argument in regard to this latter position. To believe, prior to our experience, or practice of deceit, is natural, spontaneous, and rational. To disbelieve, in such case, is either foolish or wicked, or both.

But it will demand but very little reflection to see that the faith of young persons, or men of mature age, or even of children beyond the first dawns of intelligence, cannot be of this spontaneous character. In all of these classes deceit has been

experienced, and perhaps practised. Discrimination of testimony becomes natural and necessary. And when the thing to be believed or disbelieved bears upon one's conduct, or interests, an exercise of the will, of certain dispositions in relation to these facts, also takes place. We find this discrimination of testimony, and this exercise of the will in reference to it, at a very early period. From these, in fact, we predicate both the *rationality* and the *morality* of the acts of children. My little boy, for instance, at four years of age, has perfect confidence in my word; for it has been my constant and careful practice never to break a promise, never even in the most trifling matters, to seem to show anything like deception. At the same time, he doubts and disbelieves what is told him by one of the servants, whose word he has learned to distrust. He has, in these cases, a reason both for his doubts and for his faith. It is the intelligent act of a child, only of course so far as his intelligence can go; but this does not alter its essential character.

Suppose, however, that this boy, under present circumstances, should put confidence in those who have always deceived him, or in those, of whose character he is ignorant, that, on the other hand, he should doubt my word, or insist upon further proof, in favor of what I assure him. Would not his want of faith in me be irrational, and his faith in others be equally so? And yet such would be just the irrational conduct of any child, or Sunday scholar, who should set up for a sceptic, in a christian country. He would refuse to follow those, whose lives were the most veracious in all other respects, and take up with those of an opposite character. And his determination to do this, would show that he was not only foolish, but wicked. In regard to your first point, we therefore see, that the faith of a child in christianity, is the only state of mind, in such a being that deserves the name of rational. When children or grown people find out, that consistent christian parents, and friends and acquaintances, are not to be depended upon, either in word or conduct, and when they find that their infidel acquaintances are usually reliable in each of these respects, faith in infidelity, and distrust in christianity, will become rational. But not until then.

2. This will throw light also upon the second question suggested in your statement, that in regard to the faith of many among the young, of both sexes, who are professors of religion. Many of these, of course, cannot enter upon elaborate investigation of evidence, &c., and you ask, how can they *rationally* believe?

Your question assumes several things which are altogether without foundation. It first assumes that christianity is of such a character, that there must be *in necessitate rei*, a labored investigation of the external evidence by which its claims are supported, ere intelligent faith in it is possible; which is, by no means, the case. If one confines himself to the reading of infidel books, of course he must, by a thorough investigation, exorcise the demon which he himself has called into being. Or if, like an acquaintance of ours, who used to read both sides, but merely glanced over those works, which were on the side of christianity, to be able, in a dispute, to say that he had read them, he may, like this, our acquaintance, need to be brought to the edge of the grave, to be led to confess his folly and unfairness. But apart from such superadded difficulties, the facts, upon which christianity rests, involve no such necessity. No man of ordinary intelligence withholds his belief in the historical fact of such a personage as Alexander of Macedon, or the Emperor Augustus, until he can make an examination of original documents, and of the grounds, upon which the accounts of them are received. The facts of the New Testament are received upon exactly the same *kind* of evidence; the *degree*, however, of this evidence in its favor, being as ten thousand to one, when compared with that, by which any other historical fact of the same era is supported. Again, no man, at the present day, rationally doubts the correctness of the Copernican system. But not one in a thousand has demonstrated it. Nor does one in fifty thousand feel that he must laboriously disprove that of Ptolemy, before he receives this of Copernicus. The same rule will apply to the results of scientific theology or biblical criticism. Like all other sciences, these are exact and abstruse, from these many features satisfactory, in their conclusions, to those who will be thorough. But like Astronomy, in every thing else but their results, out of the reach of the large majority of readers. It is not irrational or credulous in other matters, to take these historical and scientific results, on trust, from those who have made it the business of their lives to investigate the grounds of their reception. Why should it be otherwise in matters of religion? *Pro ratione stat voluntas*. You, for instance, present certain geological difficulties in reference to the correctness of the Mosaic narrative. As to any thing like scientific knowledge of Geology, you of course are perfectly innocent. The mysteries of the Hebrew alphabet even, you have never yet undertaken to unravel. You get your *objection on trust* from some infidel geologist, and your *interpretation on trust* from some infidel or ignorant critic:

and when you are possessed of the evidence of christian Hebraists and geologists for a removal of your difficulties, you talk of credulity! Does this indicate the mind open to conviction? Especially, when it is remembered that some of the most eminent geologists are christian clergymen, that the proportion of those who regard the language of Moses as consistent with the facts of their science, is as twenty to one of those, who think with yourself; and that the proportion of christian Hebraists, agreeing in this opinion, to those who are infidel, is much greater. So far then as regards the external evidences, there may be a rational faith exercised by the class, of whom you speak, not upon their own investigation, but upon the testimony of others, whose knowledge and character, and word cannot be called in question.

But christianity has other evidences, besides those which are external. And this brings to view another of your assumptions. A book may contain *within itself*, evidence perfectly satisfactory of its truth, and genuineness. To my own mind, this is the case with the New Testament. I cannot conceive how any man can come to the conclusion—supposing the historical argument not to exist—that the occurrences related in that book are fictitious. Neither, again, can I understand how an honest man can pretend to receive the facts of the New Testament, and deny the divine commission of Him, who is the subject of it. With the historian Niebuhr, and Mr. Webster, I believe, there is no rational alternative between the supposition that Christ was all that he claimed, or that He was a vile imposter. Men of the very highest order of mind, have avowed their belief in christianity upon these internal grounds alone; men with whom neither you nor I could for an instant think of placing ourselves in comparison. But this is an argument, which is found in the simple, attentive perusal of the documents, open, therefore, to all; amply sufficient for the unlearned and simple, and, at the same time, commending itself to the most learned and skilful. Your difficulty, as you imagine it to be, ignores one of the most important departments of proof in the whole field of intellectual and moral conviction. Hundreds of men have lived and died in the christian faith, their faith resting upon a rational basis, impregnable, who never thought of raising the question of the external evidences. Men who had infinitely more reason for their faith, than some have for their doubts, who know no more of these evidences, than themselves.

Again, the evidence of one's personal experience, may be, by itself, perfectly convincing and unanswerable. Christianity promises certain present effects, upon certain conditions. Every man, who tries these conditions, can say whether the promised blessing, the effect, is secured. Now, there is not to be found in the history of the last eighteen hundred years, a single instance of one fairly making this trial, and being disappointed. No man can find an assertion to that effect upon the page of history. While, on the other hand, thousands of the best and purest of our race, purified, as they assert, by the experiment, have complied with these conditions and have experienced all that was promised. I will not say what is my experience, because you may reply, that I am a party in the dispute. But there are men in our community, and circle of acquaintance; men, whose word you would not dare question upon any other subject, two of them that I could mention, at one time sceptical, like yourself, who are ready to assert that they have made the trial, and by personal experience, know the truth of the gospel of Christ. Such evidence, coming from such men, ought to have its weight upon *your* mind. But however weighty to *yours*, or *others*, it is much more so to the *persons themselves*. I may not be able to place the facts of my own consciousness before any one else. And yet these facts constitute the last and most impregnable ground of my convictions and actions. This class of evidence, as you will perceive, your question has not provided for, or recognized as existing, and is yet a kind of evidence within the reach of all classes, and of equal force with all such classes.

Upon any of these grounds, therefore, the faith of the persons, you mention, would be perfectly rational; would be so prior to their special examination of the external evidences. The fact is, that these external evidences are rather useful for stopping the mouths of dishonest gainsayers, than in producing first conviction. They are important in connection with other sources of proof, but however satisfactory, by themselves never yet made a man more than an historical christian, that is, none at all.

I have thus far gone upon another of your unfounded assumptions, namely that this class have no *external* grounds for their convictions. But the fact is, this idea is any thing but correct. There is an immense weight of external evidence in favor of the religion of the New Testament, to this class, which no man can explain away. Nay, under present circumstances, the ground is preoccupied. The man, who doubts, in the face of existing circumstances, the divine origin of chris-

tianity, is called upon to give reasons for his doubts. The burden of proof, by which a system, generally received within the limits of civilization, must be rejected, rests upon him who would dislodge it. It does not come up to the exigencies of modern infidelity, to doubt without any good reason. Positive proof must be offered, by which such doubts are sustained. You find christianity a great existing fact, claiming to be of divine origin, received and held as such, by the best and wisest of our race for eighteen centuries. You find that wherever it has penetrated, it has created a pure moral sentiment which did not previously exist; that where it has not gone, society has remained stationary, or is retrograding. You find it the purifier and conservator of human society around. And you are bound, when you call its claims in question, to give some better explanation of its origin, and of its effects; to show how, upon your scheme, a system of falsehood has proved a world's benefactor. The common sense argument of the class, to whom you allude, is simply this: what is morally good must be true. Christianity, when consistently followed, is always good, therefore Christianity is true. And this argument is one, which cannot be answered. The present fruits of christianity, which every one can see, who will, constitute a class of *external* evidences, in its favor, against which there is nothing to be set, on the other side.

Is it rational or irrational, in view of all these positive facts, on one side, and with these negative objections on the other, to cherish, prior to a full and thorough investigation of the matter, a spirit of scepticism? Would it not be rational, in such case, to believe until compelled to disbelieve? A man may not be satisfied with the evidence in favor of the New Testament. He may even fear that the news is too good to be true. But if he be a lover of his kind, he will desire and hope that it is so. Have you ever reflected that you are as accountable for your doubts, as christians are for their belief — as much bound to give sound reasons in favor of holding them?

3. Your last point may be briefly disposed of: "why such men as Hume, and Carlyle, and Gibbon, cannot have faith?" The answer is simple, and is to be found in their own lives and writings: they could not, because they would not. Hume, as mentioned above, never entered upon the serious study of the scriptures; was notoriously an impure man in his conversation, if not in positive action. Gibbon's writings show him to have been a perfectly godless man, worldly and self-sufficient, with a spirit the direct opposite of that of Jesus Christ; and Carlyle, for years, has been an unrestrained scoffer, not

only of every form of serious christianity, but of almost every class, and of every infirmity of his fellow-men. How could such men have moral sympathy with Jesus of Nazareth, or trust in Him as a Savior of sinners? The difficulty here, is not an intellectual, but a moral one; a difficulty which your question does not recognize as in existence.

Let me, in noticing this point, dwell upon the unfairness of contrasting a swearing Gibbon, a scoffing Carlyle, and an unbelieving Hume, with children and ignorant persons, who are christians. Was this perfectly and altogether fair? Are there not ignorant and childish infidels? Are there not christians, equal in intellectual power to any of these infidels, that you have mentioned? Why not contrast Hume with Butler or Arnold, Carlyle with Wheewell or Chalmers; and Gibbon with Robert Hall or Isaac Taylor? Why not compare the unlearned infidel with the unlearned christian, and then ask for the rational grounds of their respective opinions? And so as to these of a higher order of mind? How, as classes, do they stand, of both of these orders of mind—as men of pure morals—as useful members of society? If a christian be consistent, what sort of a man is he? How the infidel? Christians are often charged with hypocrisy, the charge, implying that the system and profession are good. Has such charge ever been brought against infidels? Is there any thing good enough in their system to afford ground for such charge?

I have thus, as I conceive, answered your question. Let me suggest one or two, before closing. "Harris," said an infidel lawyer to another gentleman of the same profession, who was a christian, "Harris, suppose after all, that you should be mistaken in this matter: what then?" "Suppose Richards," was the reply, "that it should turn out that *you* are mistaken: what then?" To this latter question, a dead silence was the reply. I would, in substance, repeat this question. "Suppose that you, as an infidel, are right, and I, as a christian, am wrong: what can I lose? Suppose that I am right, and that *you* are wrong: how then? The possibility is most frightful to contemplate! But apart from the terrific consequences of infidelity, in another world, if christianity be true, I may ask what benefit, social, moral or intellectual, do you expect, by your infidelity, to confer upon the world? *What real comfort does it now afford yourself?* It is easy to swear, and scoff, and object. But you do not build up yourself, in throwing down others. Suppose you should succeed in making infidels of all your young acquaintances, do you think that you or they would be bettered by it, in any respect? I know not

how you may answer these questions. I rather think that you are afraid seriously to ask them. But I know full well what those answers ought to be : that the man who shakes the faith of another, is usually his destroyer, not only for this world, but for that world which lies beyond the grave ; that world, for which the infidel makes no calculation. There are men in our circle of acquaintance, who, from being infidel, have become christians. You may deny that they are *better*, but do they not seem to be happier ? Have they not become more careful and conscientious in the various relations of life ? Again, there are some few cases, in this, our circle of acquaintance, of men who even professing to be christians, have become worldly, practical infidels. Have they improved by the change ? How many of them have become wrecks, morally and socially ? If it were proper to mention names, the answer to these questions would be startling.

Let me remind you, also, of what was insisted upon in the beginning of this letter : that in proportion to a man's own integrity, will be his disposition to believe, until falsehood be manifest. This is the ultimate basis of reliance upon others. When this is gone, and the habit is formed of falsehood, or sophistication, or levity, or one-sided, or thoughtless reasoning, upon serious subjects, the case of such a one becomes almost hopeless. Scepticism, which trusts neither God nor man, becomes the depraved habit of the soul. Faith to a truthful heart is the easiest thing in the world ; to a heart, which is untruthful, such faith becomes an impossibility. While the grounds of human belief are not purely subjective ; while both to the honest and dishonest mind, evidence objective to ourselves may be examined, yet our view of the evidence, and the conclusion which we reach through it, will be greatly dependent upon the state of our moral affections. The act of faith involves not only an intellectual process, weighing of evidence, reasoning, &c., but also an exercise of the will, a voluntary determination. The intellect and will, in such case, act so rapidly and habitually, that we are hardly aware of the complex process, which involves our faith or unbelief. But such process, nevertheless, goes on. And it is this fact, which gives faith and unbelief their moral character ; which makes one commendable, the other condemnable. The faith has a reason, upon which it rests ; and there was a previous willingness to look for, to give heed, and to see this reason. On the other hand, "He that believeth not shall be damned." Not for his infirmity, but because, in a question of duty, he has slight-

ed and evaded evidence by which that duty might have been clearly seen and understood.

Here, then, I leave the subject. I feel myself accountable for my belief. The tone of levity, in which you often indulge, leads me to fear, that you do not sufficiently realize your accountability for your doubts. If I should succeed in impressing a sense of this accountability upon your mind, I should anticipate a speedy removal of those doubts. Remember, it is the infirmity of an honest mind, to believe until compelled to disbelieve; that it is proof of a dishonest and depraved one, to disbelieve until forced to believe.

You can lose nothing upon your own scheme, if you give christianity a full, serious, and unprejudiced examination. You may lose every thing, both upon the scheme of nature and of revelation, by treating it in any other way. He that will do the will of God, so far as he knows, shall know further of his doctrine. Throwing the Bible aside, you know enough of the will of God, as seen in the constitution of our own minds, and in the world around us, to be able to say that truth only reveals itself to the unprejudiced. Truth, to any other state of mind, can neither be seen nor appreciated. Be thus honest, candid, serious and unprejudiced; refrain from retailing your doubts, until they can be proved to be well founded; be thorough in your investigation, and you may rest assured, that, although even then you may fall short of becoming a christian in heart, you will become so in intellect; will be compelled to admit, like many around you, that those, and those only, who receive, and act upon its precepts, deserve the name of rational beings; that insanity or depravity is the only explanation of any other course.

One thing more, and I have done. I have insisted upon fairness, and the absence of prejudice; upon the impropriety of giving the benefit of all doubts and difficulties, that may come up, to the cause of infidelity. But I may, in closing, advance a step further. I am willing to assume the position, that something more than a position of pure indifference, is demanded of every man of ordinary intelligence, who enters upon such an investigation, as that of which I have been speaking; further, that this prior position of pure indifference cannot be taken without moral delinquency, on the part of him who does so. Christianity professes to confer upon you a great favor; to put in your reach, at least, the greatest of all possible benefits: and to have done this at a mighty sacrifice of love and of suffering. Now, prior to the examination of christian evidences, you cannot but admit that this profession

is *possibly* founded in truth ; that there is, at least, a *possibility*, that you are under a most weighty obligation of gratitude, to the Author of christianity. Now is it ingenuous, or proper, morally proper, I mean, to consent to occupy a position of pure indifference, until it is demonstrated beyond the shadow of a doubt, that such obligation is in existence ? Does not the mere possibility of such favor being conferred, create an obligation on our part, to a favorable and affectionate examination ? How do we act in matters of this sort, not connected with religion ? I am told, for instance, that my life, or my property have been saved by another, in a manner, of which I was not aware. A friend, a brother, or a beloved child, sick and friendless, in a distant land, has found among strangers a friend and benefactor. I am told of these benefactors, and I deliberately assume a position of pure indifference ; repress and withhold every expression and emotion of gratitude ; and enter upon a vigorous scrutiny of all the evidence by which the existence of my obligation is demonstrated ; by which I may be satisfied beyond the shadow of a doubt, that the benefit is not a questionable one, and was not conferred from sinister or doubtful motives ! What would be said of the wretch who, under the circumstances, would pursue such a course ? Beginning in such spirit, is it not more than probable that, in the end, he would neither see, nor admit the fact of his obligations ? And yet this is substantially the course of those, who are merely indifferent in their examination of the evidences of christianity. If Christ died for you ; if you deserved to die when His sacrifice was made, then are you under the heaviest obligations to Him, your Savior and Benefactor. And until you are positively certain that such is not the fact, which you cannot be, until you have gone through this examination, His gospel must be regarded with any other feelings than those of opposition or indifference. The mere possibility of its truth, with every right-minded man, should annihilate every such feeling. The mere possibility, that a fellow-creature has done me a favor, is enough, and ever should be enough to ensure him kind treatment at my hands. Until I positively know otherwise, I may, through unkindness, or mere indifference, outrage my benefactor. Let the same rule be acted upon in reference to that great benefactor, who affirms that he laid down his life for your salvation. You cannot, as a matter of fact, assume a position of indifference to the gospel of Christ. If you are not for it, you are against it. If you do not give it the benefit of all difficulties and doubtful questions, you will give this benefit to the cause of a godless infidelity. But even if this

were not the fact, even if you could be perfectly indifferent, you would, in being so, act most culpably; would be treating a *possible* friend and benefactor as a *certain* stranger and enemy; would exhibit that kind of unfairness, which finds its origin in the most hateful and loathsome of all crimes, that of ingratitude.

C.

ARTICLE VIII.

OUR FOREIGN MISSIONARY OPERATIONS.

THE writer has prepared this brief narrative of the origin and progress of our Foreign Missionary operations, in the hope that it might be interesting to the church, and prove useful for reference. In its preparation, he has gathered materials from all such sources, as were accessible to him, having a bearing upon the subject.¹

The Foreign Missionary enterprise, in the Lutheran church, is of comparatively recent origin. Not more than twenty years have elapsed, since efforts, in this direction, first engaged the general attention of our ministers and people. The church was not, however, entirely uninterested in the work of preaching the gospel to the benighted heathen, but nothing was accomplished, because for years after the establishment of the Lutheran church in this Western world, it was, to a great extent, a Missionary church. There was a deficiency of ministers, the places of worship were few, the congregations were scattered, and the means of intercourse limited. The increase of immigration rendered it necessary to make constant provision for the wants of our brethren from Europe, who very naturally looked to the old congregations for aid in their new settlements. The Macedonian cry for help in our own widely extended country, was heard from all directions. Our own children were stretching out their hands, and begging for bread. Thousands, scattered through the waste places of our Zion,

¹ Minutes of the General Synod. The reports of the Foreign Missionary Society, from its organization, presented by Rev. Drs. C. P. Krauth, J. G. Morris, H. N. Pohlman, W. D. Strobel, and Rev. J. Z. Senderling. Rev. J. Few Smith's discourse on the American Lutheran Mission, preached in Philadelphia, 1845. Memoir of Rev. Walter Gunn, by G. A. Lintner, D. D., 1852. Lutheran Intelligencer. Lutheran Observer. Lutheran Standard. Missionary.

were perishing without a shepherd. The desolations at home, therefore, claimed and first received the attention of our people. The very idea, indeed, of sending missionaries abroad, was suggested in connexion with efforts, that were made to supply the destitute of our own land with the ministry of reconciliation.

In our examination of the minutes of the General Synod, we find, that at a meeting held in the city of Baltimore, October, 1833, a resolution was adopted,¹ recommending the subject of missions to the particular attention of the District Synods, and urging them to continue their exertions for supplying the destitute portions of the church with missionaries. A standing committee, consisting of one member from each Synod connected with the General Synod, called the missionary committee, was also appointed, to procure more general information on the subject of missions, and circulate it through the church, for the purpose of extending the influence of the missionary spirit. It was, likewise, at this convention, determined to hold a missionary meeting during the next sitting of the General Synod, and Rev. Dr. Lintner was appointed to preach a sermon on the occasion.

Previously to this period, however, it must be remarked, that within the bounds of several of the District Synods, missionary societies, whose zealous exertions were productive of much good, had been organized, with reference more particularly to the wants of feeble and destitute churches, and in some few of our congregations, collections had been taken up, on behalf of the heathen, and forwarded to the American Board of Commissioners for Foreign Missions.

At the eighth convention of the General Synod, assembled in York, Pa., in 1835, the committee, appointed at the former meeting, presented an elaborate and valuable report.² It enters most fully into the discussion of the subject of missions, and gives the causes, which have retarded missionary efforts in the church. It then eloquently urges the importance of the work, the duty and necessity of more active exertions, and conclusively shows, that the propagation of the gospel is an essential characteristic of the christian church; that from the commencement of her history, the spirit of missionary labor has ever manifested itself—and among all Protestant churches, since the period of the glorious Reformation by Luther; that

¹ On motion of Charles A. Morris, Esq., of York, Pa.

² The report is signed by Rev. Drs. J. G. Schmucker and D. F. Schaeffer.

if the spirit of Christ dwells in us, we will feel excited to enter with the Lord upon his plan for the conversion of mankind, and lend a willing hand in the accomplishment of this great object; if we are not in circumstances, or are incapacitated to preach the gospel ourselves to the destitute, we will, with our means, our sympathies and our prayers, freely assist in supporting others, that can go. The report also presents the intimate connexion, which exists between efforts made for the conversion of the world, and God's blessing upon the churches putting forth those efforts. The language of the committee is: "You, no doubt, dear brethren, lament with us, that this spirit of Christ to extend the Redeemer's kingdom on earth, has communicated itself to our American German churches, at so late an hour; after it has already performed wonders of love, for years past, in other denominations of our country. For wheresoever it breathes upon a field of dry bones, it is also often accompanied by a more vital state of religion in the minds and hearts of men at home, and always attended with many blessed consequences to those who take an active part." The report concludes with six resolutions, in which the committee recommend the observance of the monthly concert of prayer for missions, on the first Monday evening in every month, that God's spirit may be poured out upon the churches, that more laborers may be called into the field, that a missionary spirit may be revived; the appointment by each Synod, of one of its members, as an Executive Committee for missionary purposes, to meet once a year, whose business it should be to appoint the missionaries, point out the missionary ground, and husband the missionary funds; they propose that each minister preach once a year in all his congregations, on the subject of missions, and take a collection for the advancement of the object; that the General Synod publish an address to all the Synods and churches, showing the necessity, the duty and advantages of such missionary exertions; that all Synods be recommended to encourage pious and talented young men to prepare for the gospel ministry and missionary labors; and finally, that the Executive Committee be instructed first, to supply the vacant destitute places within the bounds of our church, by itinerant preachers,¹ and so soon after as possible, also to extend their care and labors to the conversion of the heathen. These resolutions were unanimously adopted, and the report of the committee directed to be read by the minis-

¹ At this period (1835) there were in our connexion eight hundred congregations, seventy thousand members, and only two hundred and twenty ministers.

ters to their respective congregations. This General Synod also passed the following resolutions:¹

Resolved, That we recommend the holding of a missionary convention of Lutheran ministers, at Mechanicsburg, Pennsylvania, at the time of the meeting of the West Pennsylvania Synod, in October, 1835.

Resolved, That we do most gratefully rejoice and bless God for the successful labors of the Rev. Charles Gutzlaff, our German brother of the faith, now a missionary in China; and to these labors we would not fail to add, as a similar cause for gratitude, those of other missionaries.

Resolved, That it be recommended to all our District Synods to recommend to their respective churches, that they pray for the success of the said Reverend brother, and that a missionary spirit be poured out upon all our American Lutheran churches.

Resolved, That it be recommended to the several District Synods to give, at their ensuing meeting, an expression of their sentiments and feelings respecting *the establishment of a Foreign Mission by the Evangelical Lutheran Church in the United States.*

As this convention exerted no little influence in exciting the missionary spirit, and giving it a decided impulse, we have gone into some detail, as a matter of historical interest to the church. The following extracts from the pastoral address issued by the convention, may also furnish an indication of the sentiments and spirit, with which the members of the Synod were animated:² "Another precious morsel of intelligence for our dear people, is the fact, that brethren's minds were so full charged with missionary fire, that quite a number of resolutions, and all of them of great importance, were passed at our late convention, touching the missionary cause. Desirous of pursuing a course for missionary enterprise, which might be least objectionable, and yet successful, the General Synod have deemed it advisable to propose the holding of a convention of Lutheran ministers, at Mechanicsburg, at the time of the meeting of the West Pennsylvania Synod. We have had missionary societies, hitherto, in various parts of the United States, but how long have they flourished or retained vigor enough to enable them to *continue to act well*? We have been rich in good reports, spirited resolutions, and some excellent sermons; but after all, we have no missionary preacher in all the land, from Maine to New Orleans, *wholly given up*

¹ On motion of Rev. Dr. Morris, of Baltimore, Md.

² This address is signed by Rev. Dr. Bachman, of South Carolina, and Rev. J. Z. Senterling, of New York.

to the work; and we have no fund. Some of the reasons of all this are, we conceive, very obvious. We have lacked the beneficent spirit, and our forces have been too much divided—we have thought *it was good to be alone*. We are now invited to try the united policy; to have one rallying point instead of many. To Mechanicsburg then, and to the second of October next, we must look for something to be done commensurate with our strong desires, high expectations, and the present urgent wants of the church.

In accordance with the recommendation of the General Synod, a missionary convention was held at Mechanicsburg, in the autumn of 1835, which resulted in the formation of the Central Missionary Society, whose object, as expressed in the constitution, is "to send the gospel of the Son of God to the destitute portions of the Lutheran church in the United States, by means of missionaries; to assist, for a season, such congregations of said churches as are unable to support the gospel; and ultimately to co-operate in sending it to the heathen world." Although the claims of Home Missions, at this time, appeared more particularly to enlist the sympathies of the church, the efforts put forth in that direction, did not fail to exert a salutary influence upon the whole cause of missions. The obligation of the church to engage in Foreign Missionary operations, was every day more and more felt, and the feasibility of the work discussed in different sections of the church. Whilst men were commissioned to labor among the destitute in distant portions of our own country, the conviction was gaining ground, and the sentiment becoming prevalent, that the demands of the heathen ought not to be disregarded; that the time had arrived for the Lutheran church to do something for the evangelization of the world.

Simultaneously with this state of things in the church, when our members seemed gradually to have been prepared to engage in the work of Foreign Missions, letters were received from Gutzlaff, in China, and Rhenius, in India, appealing to the German churches of this country for assistance. These appeals made a deep impression upon the church. All felt that it was our imperative duty to do something; that God, by a train of circumstances, was calling us to the work; that the present was the time for action, that indifference to these leadings of Providence was sinful, and would expose us to the displeasure of Heaven. The views and feelings, prevailing in the church at this time, may, perhaps, be gathered from the letter introducing the communication of Dr. Rhenius to the notice of our members, in which we find the following expres-

sions: "It is with feelings of no ordinary interest that I transmit for publication, the enclosed appeal of that distinguished missionary, the Rev. Mr. Rhenius, in behalf of the perishing millions of Asia. There seems to be something providential in the conjunction of circumstances, in which it reaches us. For some time past the Spirit of God has been directing the attention of some of the German churches in our land to the subject of Foreign Missions. And when, at this juncture, we are simultaneously called on by the two most distinguished German missionaries, now in the foreign field, the celebrated Gutzlaff, and the indefatigable Rhenius, by whose instrumentality he was called on to enter his blessed career, we may well acknowledge the hand of Providence; and regard this as a call of the Spirit for us to aid, by men and means, in preaching the unsearchable riches of Christ to the benighted heathen."¹ Rhenius was at this time, laboring in Palamcottah, in the district of Tinnevely, in the South-eastern part of Hindostan. He had been in the service of the church missionary society, but from conscientious convictions, an unwillingness to give his adherence to Diocesan Episcopacy, the connexion of Rhenius and his associates with that society was dissolved.² The appeal, reaching the churches, when they were filled with missionary zeal, and ripe for the enterprise, seemed providential. The hand of God was gratefully recognized. The church was aroused to a sense of duty. The conviction was general, that *Rhenius must be sustained*. The sentiment everywhere prevailed, that *God would have us engage in the work of Foreign Missions*.

In the Spring of 1837 the General Synod met at Hagerstown, Md., and, at an early stage of its proceedings, appointed a committee to present the sentiments of the convention, on the subject of Foreign Missions. The committee subsequently reported the following preamble and resolutions, which were unanimously adopted:³

"Whereas, several of the Synods, associated with this body, have, at their recent sessions, expressed an earnest desire that the Evangelical Lutheran church should engage in the Foreign Missionary cause, and have instructed their delegates to advocate the measure before the General Synod; and whereas it falls within the appropriate province of the General Syn-

¹ Written by Rev. Dr. S. S. Schmucker, of Gettysburg, Pa., and published in the *Lutheran Observer*, of January 13th, 1837.

² Rev. Dr. Krauth's Report to the General Synod of 1839.

³ This report is signed by Rev. Drs. B. Kurtz, H. N. Pohlman, S. S. Schmucker, Rev. B. Keller, and D. Medtart, Esq.

ed to express its advisory opinion on a subject so intimately connected with the extension of the Redeemer's kingdom ; therefore, in view of the injunction of our risen Savior, to preach the gospel to every creature, and in view of the fact that, for some time past, the Spirit of God has been exciting the German churches to a sense of their duty on the subject of Foreign Missions, it is hereby

Resolved, That we regard with cordial approbation the proposed convention for the organization of a Foreign Missionary Society, about to hold its session in this place.

Resolved, That we regard the calls of those distinguished and devoted German laborers in the foreign field, Rhenius, Gutzlaff, and their associates, as specially providential, reaching us, as they did, at a time when many hearts had been prepared by the Spirit of God to respond to their appeal.

Resolved, That the call being addressed indiscriminately to the German churches of our land, implies a seasonable admonition that our sectarian divisions should be forgotten, in the conviction that we are all brethren in Christ ; and affords an appropriate occasion for combined co-operation between the churches so nearly allied by unity of national descent, similarity of doctrines, geographical proximity, and intimacy of social relations.

Resolved, That the plan adopted ought, in the opinion of this Synod, to embrace in it a connexion with the American Board of Commissioners for Foreign Missions.

The convention, referred to in one of the resolutions, was held on the 30th of May, 1837, and resulted in the organization of a society, called *The German Foreign Missionary Society*, and designed to embrace all churches and individuals of German descent, or association, in the United States. Its object was expressed to be to promote the foreign missionary spirit, and to assist in extending the knowledge of our blessed Lord and Savior Jesus Christ, throughout the habitable world. The title, *German Foreign Missionary Society* was adopted, as the co-operation of all the churches of German extraction, was expected and desired ; and with the view of securing it, a circular letter¹ was prepared, and addressed to the German Reformed and other German churches in the United States of America, cordially inviting them to co-operate with us, in the work, and expressing the most earnest wish that the German churches should be united on the subject of missions : First,

¹ This address is signed by Rev. Drs. J. G. Morris, H. L. Baugher, and Rev. A. H. Lochman.

For the sake of convenience in operation, because the same language is used: Secondly, For the sake of efficiency, because the church is too small to be divided, since in that event her efforts would be only partial, and her aid would not be felt, thus losing the stimulus arising from reaction: Thirdly, Union is desirable on this and every other subject, for the sake of peace, christian fellowship, and vital piety: Fourthly, Because, in addition to the precept to keep the unity of the spirit in the bonds of peace, God, in his Providence, appears to call us all to labor together in this glorious cause, by turning our attention to one particular object, the Palamcotta mission.

At this meeting (1837) it was also resolved at once to sustain Rhenius and his companions in the Palamcotta mission, provided satisfactory answers were given in reference to the wants of the mission, and the causes of its separation from the German Missionary Society, and the Secretary was directed to open an immediate correspondence upon the subject, with the missionaries in India, and also the London Missionary Society.

The interest in the missionary cause increased, the church seemed awakened to her responsibilities, money poured into the treasury, and funds were speedily forwarded to India. From some of our congregations, remittances were made through private persons, and the Synod of South Carolina voted an appropriation of five hundred dollars for the purchase of a printing press, which was much needed by the mission.

At the meeting of the General Synod, in 1839, convened at Chambersburg, there seems to have been no diminution of zeal in the missionary cause. Rev. William Heilig, and others, were mentioned as willing to go out to the heathen to preach the gospel, if supported by the society. In view of which, it was resolved that the society deem it their duty *forthwith* to send missionaries into the field, either to co-operate with the Palamcotta mission, or to form an independent station, as the Executive Committee may find most expedient.

As there had been no response to the appeal previously made for a union with the German churches, at this convention the effort was renewed to enlist the co-operation of our German Reformed brethren. We give the minute adopted¹ as historical testimony of the ardent desire evinced, and the persevering effort made by the Lutheran church, to secure a union with the German Reformed Church in the work of Foreign Missions.

¹ On motion of Rev. Dr. B. Kurtz, of Baltimore, Md.

"Whereas our brethren of the German Reformed church have engaged in the great cause of evangelizing the heathen, and may possibly be willing to co-operate with us in sustaining some foreign station : therefore,

Resolved, That it shall be the duty of the Executive Committee to correspond with the proper authorities of said church in reference to some plan for a union of effort in the Foreign Missionary field, and to report to the next meeting of the society ; and that if there be a prospect of success, they, in connexion with our brethren of the Reformed church, prepare and mature a plan of union.

But to the sincere regret of the society, at its next meeting, the corresponding Secretary reported, that the Reformed church declined the proposed union. Consequently, the title of the society was changed to that of the Foreign Missionary Society, of the Evangelical Lutheran Church in the United States.¹ About this time, intelligence was received of the death of Dr. Rhenius, but not in the least discour-

¹ The Constitution of the Society, as it now stands, is given for reference :

ART. I. The name of this Society shall be "THE FOREIGN MISSIONARY SOCIETY OF THE EVANGELICAL LUTHERAN CHURCH OF THE UNITED STATES ;" and shall embrace all churches and individuals who may comply with the conditions of this Constitution.

ART. II. The object of this Society, is to promote the foreign missionary spirit, and to assist in extending the knowledge of our blessed Lord and Savior Jesus Christ, throughout the habitable world.

ART. III. Any person may become a member of this Society, by the annual payment of one dollar or more :—the payment of twenty-five dollars at one time, shall constitute him or her a member for life. Honorary members may be elected by the Society, at the regular meetings.

ART. IV. The officers of this Society shall be a President, Vice-President, an Executive Committee of five, a Recording and a Corresponding Secretary, a Treasurer and two Auditors : and such other officers as shall from time to time be found necessary ; all of whom shall continue in office until others are chosen ; all officers shall be elected at the regular meetings of the Society, at which, nine members shall constitute a quorum.

ART. V. It shall be the duty of the President, and, in his absence of the oldest Vice-President present, to preside at all meetings of the Society, and to perform such other official acts, as shall at any time be assigned him by the Society.

ART. VI. It shall be the duty of the Recording Secretary to keep a record of all the proceedings, and to notify the meetings of the Society at the call of the President.

ART. VII. The Corresponding Secretary shall conduct and superintend the correspondence of the Society, and of the Executive Committee, of which he shall be an ex-officio member.

ART. VIII. The Treasurer shall take charge of the Society's funds, and shall keep for the Society all moneys, notes, bonds and other evidences of property ; and shall pay out money only by order of the Executive Committee, taking proper vouchers for all moneys paid out, and keeping an accurate account of the Society's receipts and expenditures. He shall make a full report to the Society, at each regular meeting, properly audited, of the receipts and expenditures, and he shall also make a quarterly exhibition of the state

aged in their exertions for the conversion of the heathen, by this afflictive dispensation, which met them at the very threshold of their missionary labors, the society determined to sustain his associates, as they had expressed an intention to maintain their independent position. Subsequently, however, having learned that they had renewed their connexion with the church missionary society, aid was withdrawn. In the Spring of 1840, Rev. C. F. Heyer, of Pennsylvania, was appointed missionary, and immediately commenced preparations for his departure. After consultation with the American Board of Commissioners for Foreign Missions, it was determined that our Missionary operations should be directed to the Telugu country, an interesting and useful field of labor in Southern India. At a meeting of the society in May, 1841, it was resolved to transact its business through the American Board, retaining, however, its distinct and independent character as a Lutheran institution, and a plan of union was adopted. This measure, however, met with strong opposition, not because there was any hostility to that excellent institution, but from a

of the funds to the Executive Committee; and whenever called upon by the Executive Committee, he shall exhibit his books, accounts, vouchers and other evidences of property. He may be required by the Executive Committee to give bonds for the faithful execution of his trust.

ART. IX. The Auditors shall examine the books and vouchers of the Treasurer annually, and if they shall find his accounts correctly kept and well vouched, they shall give a certificate accordingly, which certificate they shall enter in full, in the Treasurer's books, and cause a duplicate to be transmitted to the Society, with the Treasurer's account or regular report.

ART. X. The Executive Committee shall have the charge and management of the various interests and operations of the Society, taking all proper measures to excite and cherish a Foreign Missionary spirit. They shall endeavor to procure suitable missionaries; to encourage theological students to devote themselves to the work of Foreign Missions; to bring all the churches, by auxiliary Societies and otherwise, to contribute liberally and regularly to the Foreign Missionary cause; to direct the Secretary and Treasurer in the Performance of their duties; to appoint such other local or travelling agents as may be necessary to the vigorous prosecution of the business entrusted to them; and to report to the Society at each of its meetings, a full account of their proceedings. They shall meet as often as necessary, and three of their number shall constitute a quorum at any regular meeting. They may adopt any by-laws not inconsistent with the Constitution of this Society.

ART. XI. The meetings of this Society shall be held annually, at such time and place as they may fix upon.

ART. XII. Any Society may become auxiliary to this Society, by adopting the general principles of this Constitution, and resolving to co-operate with them;—and the officers of auxiliary Societies shall be ex-officio members of the Parent Society.

ART. XIII. This Constitution may be altered or amended at any regular meeting, by a vote of two-thirds of the members present, the proposed alteration either having been recommended by the Executive Committee, or having been submitted to the Society at a previous meeting.

very natural desire to be uncontrolled, and irresponsible to any other body in our operations, and from the supposition that an entirely independent position, would secure greater activity, and more efficient effort.¹ The proposed union was, therefore, never consummated. But expecting that it would be, our missionary resigned his appointment. The Pennsylvania Synod had, all the time, preserved its distinct missionary organization, and had associated, in its efforts, some other portions of the church. The South Carolina Synod, also preferring separate and independent action, had transmitted its funds through the same channel. On Mr. Heyer's recession, therefore, from the General society, the Pennsylvania Synod resolved to appoint him, and to send him forth under its direction. Accordingly, having received his instructions at a public meeting held in Philadelphia,² he sailed from Boston, October 14th, 1841, and the succeeding Spring reached India, being the first missionary ever sent to a foreign field by the Lutheran church in the United States. He immediately commenced operations, and very soon planted a flourishing mission at Guntoor, upon which the blessing of God has ever since seemed to rest. The Pennsylvania Synod, the oldest and the parent of all the other Lutheran Synods in the United States, enjoys the distinction of having sent the first Lutheran missionary from America into a distant clime among the heathen.

The zealous efforts of the General Society formerly displayed, were now, for a season, partially paralyzed. Its treasury continued to receive funds, but the interest seemed to flag, and the ardor of its members to cool, owing to the fact, doubtless, that no missionary had been appointed by the society, that there was no representative in the field. Therefore, at the meeting of the society, held in Baltimore, May, 1843, it was

*Resolved,*³ That we now engage in the establishment of a Foreign Mission, and that in reliance upon the Great Head of the church, we forthwith commence the work.

*Resolved,*⁴ That the Executive Committee be instructed to appoint and send a missionary, as soon as possible, to begin the contemplated foreign mission; and if expedient, in co-op-

¹ Rev. Dr. Morris' report to the General Synod, in 1843, at Baltimore.

² On this occasion, the missionary preached a sermon from the words:—*Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee*; and Rev. Dr. J. C. Baker, chairman of the Executive Committee, presented the instructions of the society. The exercises were conducted in the German language.

³ On motion of Rev. Dr. Reynolds, of Capital University, Columbus, Ohio.

⁴ On motion of the late Rev. Dr. Keller, of Wittenberg College, Ohio.

eration with the missionary society of the Synod of Pennsylvania.

In obedience to these instructions, Rev. Walter Gunn, of the State of New York, whose mind had been for years occupied with the subject, and who was regarded as eminently qualified for the work, was appointed by the Executive Committee, May 25th, 1843, with directions to proceed to Southern India, to labor among the Telugu people, in conjunction with the Rev. C. F. Heyer—provided an arrangement to that effect can be made with the missionary society of the Pennsylvania Synod.¹ On the 24th of October, 1843, at a meeting of the society, held in Philadelphia, the missionary was publicly set apart to the work, receiving his instructions from the Executive Committee;² and on the 18th of November following, furnished with the necessary funds and other outfit, with his wife, he embarked at Boston for his destined field of labor. On the 18th of June, 1844, just seven months after he had left his native shores, he arrived at Guntoor, where he was cordially welcomed by Mr. Heyer, who had been engaged here for nearly two years, and had already produced a most favorable impression; he was also kindly received by Hon. Henry Stokes, a pious gentleman, in the service of the British government, and a warm friend of the mission, from whom our missionaries have experienced frequent acts of kindness, and who will ever be gratefully remembered for the liberal and efficient support he has given them. Mr. Gunn immediately entered upon the duties of the mission, and with Mr. Heyer, harmoniously labored to make known the truths of the gospel to the natives of Guntoor. Guntoor is a city in the Telugu country; lying near the sea, about sixty miles west from the coast of Coromandel, and situated between 15° and 16° north latitude, and 80° east longitude from Greenwich. It is two hundred and fifty miles north of Madras, in the midst of a dense population, containing about twenty thousand inhabitants, all of whom are heathen, except a few English residents, and some native christians. This interesting and important spot was judiciously selected by our first missionary, as most favorable for the establishment of the mission. Some time after, Rev. C. F. Heyer, in consequence of physical prostration, requested and received permission to return home. The whole superintendence and government of the mission was

¹ Such an arrangement was made, and continued, until the entire control of the mission was transferred by the Pennsylvania Synod to the General Society.

² Rev. Dr. Morris, Corresponding Secretary, read to him the instructions of the committee, and Rev. Dr. Kurtz, Chairman, gave the charge.

then transferred to the General Society, the Pennsylvania Synod expressing a willingness to continue their contributions to its support.

The only foreign missionary sustained by the church, at this time, was Rev. W. Gunn, whose labors, however, were indefatigable, and seemed owned by God. In 1847, Dr. Heyer, on the resuscitation of his health, again offered his services for the work. They were gladly accepted by the committee, as he was regarded rich in qualifications and experience, the very man needed at this juncture, to reinforce the mission.¹ Before his departure for India, he visited many of the churches, for the purpose of reviving an interest in the cause, and collecting funds for the advancement of the work. A general missionary convention was also held, in the city of New York, which was numerously attended, representatives being present from different sections of the church; a fresh zeal was awakened, and the friends of missions were encouraged and strengthened. Dr. Heyer embarked for India on the 4th of December, facilities having been furnished him by the American Board of Commissioners for Foreign Missions, for whose uniform attentions, as well as for the kindness of the American Tract Society, we find frequent records of grateful acknowledgments.

At the meeting of the society, in 1848, the Executive Committee were instructed to correspond, through our missionaries, Rev. Messrs. Heyer and Gunn, with our German brethren in Europe and Asia, with the view of co-operating with them in the prosecution of our missionary labors among the heathen.

During this year (1848) the committee also entered into an engagement with Rev. J. G. Martz, of Maryland, to labor under their direction, but he did not sail until the following Spring. After a voyage of four months, he reached the scene of labor, arriving very opportunely, when our interests at Guntoor seemed to require his services.

In 1849, Dr. Heyer established another missionary station at Gurjal, a village in the Palnaud, which has also enjoyed the smiles of Heaven. Gurjal is about sixty miles west from Guntoor, and there are several other villages connected with it, where the truth has been successfully proclaimed by our missionaries, and converts have been added to the church.

The interest in the mission continued steadily to increase, and the cause was gaining a firm hold upon the affections of our people. It seemed to be one of our strongest bonds of

¹ Rev. Dr. Pohlman's report, presented in 1848, at the General Synod in New York.

union, around which all the different interests and sections of the church could gather. There was no deficiency in the treasury. A salutary influence had been exerted by the Foreign Missionary enterprise, on the church at home, and the labors of our missionaries abroad had been crowned with success.¹ It was, therefore, unanimously resolved, in view of the signal blessing of God, which has rested on our mission in India, that the Executive Committee be instructed to send out three more missionaries, so soon as they can procure this number of competent pious men.

During the year 1850, the committee received into their service Rev. C. W. Grænning, of the North German Missionary Society, and subsequently accepted from the same society, the offer of their mission at Rajahmundry, with the buildings and the two missionaries laboring there. This transfer was made in consequence of the pecuniary embarrassments of the North German Society, occasioned by the political condition of Germany. Rev. Messrs. Vallett and Heise were, therefore, added to the laborers, under the care of our society, with the new stations of Rajahmundry and Ellore; but the following year Mr. Vallett was permitted to return to Germany, and also, the succeeding year, Mr. Martz, to the United States. The mission, however, soon received a re-inforcement in the Rev. Messrs. W. J. Cutter, of Ohio, and W. E. Snyder, of New York, who having been commissioned by the committee to go forth, sailed with their wives from this country, August 11th, 1851, and reached India the beginning of the next year.

During the year 1851, the mission sustained a great loss in the death of Rev. Walter Gunn. He had been suffering from a pulmonary attack, and his end for some time expected; on the 5th of July, after a residence of seven years in India, and in the thirty-seventh year of his age, he closed his earthly career, and ceased from his labors. He died calmly, in the full possession of his powers, whispering, *Jesus is with me*. We have reason to believe that he is now with his God, united in the companionship of Ziegenbalg, Vanderkemp, Schwartz, Rhenius, and a host of other worthies, who fell in their Master's service, on India's shores. His bereaved widow still continues to labor at Guntoor, under the direction of our society, engaged in the superintendence of a female school.

Our mission is at present composed of Rev. C. F. Heyer, M. D., Rev. W. J. Cutter and his wife, Rev. W. E. Snyder and his wife, with the widow Gunn, from the United States;

¹ Rev. Dr. Strobel's report, presented in 1850, at Charleston, S. C.

Rev. Messrs. C. W. Grønning and wife, and Rev. F. A. Heise from Germany. The stations that are at present occupied by them are, Guntoor, the Palnaud and Rajahmundry. Ellore has been temporarily relinquished, because Rajahmundry and its environs are regarded of so much importance, as to require a concentration of power. At Guntoor are Rev. C. W. Grønning, Mrs. Henrike Grønning, Rev. W. E. Snyder, Mrs. Susan M. Snyder, and Mrs. Lorena Gunn. At the Palnaud station is Rev. Dr. C. F. Heyer, who has the supervision of some twelve or thirteen villages, and the assistance of several native teachers. At Rajahmundry are Rev. F. A. Heise, Rev. W. J. Cutter and Mrs. Margaret Cutter.¹ On the 31st of January, 1853, the brethren, composing the mission, met at Guntoor, and formed themselves into an ecclesiastical body, designated by the name of the *First Evangelical Lutheran Synod in India*.

The Telugu country extends from Madras to Ganjam, along the eastern coast of India, about eight hundred miles. Its breadth is about three hundred miles. It contains two hundred thousand square miles, and embraces a population of ten millions, mostly Hindoos, although there are some Mohammedans in the large cities and towns. It is a healthful location, although during a portion of the year, the heat is intense. A christian mission was established here some forty years ago, by the London Church Missionary Society at Vizagapatam, but the work has never been carried forward with very great efficiency. The scriptures were, however, translated by their missionaries into the Telugu language, the advantage of which translation has been enjoyed by our missionaries. This vast heathen territory is a most favorable position for missionary labor, and offers many encouragements for its cultivation. It is full of populous villages and large cities, in which missionary stations ought to be established; and in many places the people are educated, intelligent, and willing to listen to the preached gospel. The whole country wears an aspect full of promise, and is ripe for missionary effort. Churches have been established, and schools are in successful operation. Several native teachers have been usefully employed, and the truths of the Bible effectively taught. God has opened a way in this direction for the spread of the gospel, and in his Providence, has directed us to occupy the field, in such a manner, as clearly to indicate that we should possess it, and gather in the harvest in obedience to his will, and for his glory.

¹ Rev. J. Z. Senderling's report, presented at Winchester, May 1853.

The church has reason to rejoice in the promising prospects of the mission, and to be encouraged to persevere in the work. A kind Providence, from its infancy until the present time, has carefully watched over the enterprise, and prospered the labors of our missionaries. God has emphatically taught us, that we should not grow weary in our exertions to do good. Our missionary operations, too, have exerted a reflex influence upon the church. Her efforts to send the gospel to the heathen, have resulted in an advanced improvement at home, in a spirit of enlarged piety and extended benevolence; instead of being enfeebled or impoverished, her influence has been actually strengthened, her resources developed, her standard raised, and her character elevated. *The liberal soul shall be made fat : and he that watereth shall be watered also himself.*

The happy results, produced by the foreign missionary enterprise, in the church at home, loudly call for a more general diffusion of the missionary spirit among us, and a more energetic prosecution of the work. The cause of missions is intimately connected with the cause of christianity. The spirit of missions is the spirit of genuine piety; where the missionary spirit prevails, the spirit of true religion prevails. This object, then, ought to be dear to every christian; and our interest in the cause of missions, our desires for the extension of the Redeemer's kingdom, may be regarded as an index of the state of our own hearts, as an evidence of our claim to true discipleship.

But if we are encouraged by the success, which has accompanied past efforts, in this direction, ought we not to be stimulated to continued and increasing exertion, by the reflection that there is yet a great work to be accomplished? If we adopt the sentiment of the Roman moralist, and *consider nothing done, while aught remains to be done*,¹ what new motives for zealous exertions may we not find in the fact, that much remains to be effected, until the cause has finally triumphed? When Paganism, Mohammedanism, and all other forms of error and superstition shall be supplanted over the whole world by the sublime spirit and pure precepts of christianity; when the prophecy, spoken by inspiration, shall be realized, and the christian temple, rearing its heaven-directed spire, shall illumine with its divine effulgence, the remotest parts of the habitable globe!

Let us, as a church, understand our obligations, and feel the responsibilities which rest upon us. Let us devoutly ac-

¹ *Nil actum reputans, si quid superesset agendum.*

knowledge the goodness of the Great Head of the church, who has given to our enterprise so much favor, and crowned it with so many tokens of approbation. Let us be animated to more vigorous efforts, to more fervent prayers, and to a more entire consecration in the work of disseminating the gospel, and converting the world. Let us engage in our office with greater earnestness, with more resolute purpose, with increased energy and untiring zeal, with humble reliance and filial faith, promptly and cordially obeying the last injunction of our Divine Master: *Go ye into all the world and preach the gospel to every creature*; confidently depending for success on his promise, *Lo, I am with you always, even unto the end of the world.*

ARTICLE IX.

TISCHENDORF'S EDITION OF THE SEPTUAGINT.*

"Vetus Testamentum Graece juxta LXX interpretes. Textum Vaticanum emendatius edidit, argumenta et locos N. T. parallelos notavit, omnem lectionis varietatem Codd. vetust. subjunxit, commentationem isagogicam praetexit Const. Tischendorf. Tom. I-II. Lips. (Brockhaus).—1850. 8.

A deeply felt want has again been most appropriately met, by the above critical production, which, like the previous labors of the highly meritorious editor, opens new pathways, or, at least, points them out. In spite of its enigmatical origin, and its jealous treatment since the second christian century, the industry and sagacity of German scholars had, for a long time, been directed to this invaluable work, the translation by the seventy (or seventy-two) interpreters, the leader, as it were, of all Jewish-Alexandrian learning, an inexhaustible mine of Old Testament criticism, and New Testament hermeneutics. We do not refer so much to the renovation of the Hexapla of *Montfaucon* by C. F. *Bahr* (1769—2 vols.), although it is not wholly destitute of merit, but particularly to the highly valuable critical labors of the *Semler-Michaelis* school, not

* Translated from the "Zeitschrift für Luther. Theologie," I., 1832, for the Evangelical Review.

only in the restitution of the Hexaplarian text of the LXX (the Roman edition of Daniel, taken from a Chisi-manuscript, was at once made generally accessible in Germany, 1773, by Michaelis himself), but also in the improvement and general elucidation of this text—by Semler himself (*epistola ad Griesbachium* 1769), then by Scharfenberg (1774–1780), Dæderlein, C. F. Matthæi (*Repert. fuer bibl. and morgenland. Literatur, Thl. I. IV.*) and others. Two names outshine all others in this connection: G. L. Spohn's (who first showed, by an energetic and thorough treatment of Jeremiah, the most difficult of all Hexaplarian texts, how much remains to be done, and may be attained by employing the resources still in existence: *Jeremias vates e versione Judæorum Alexandrinæ reliquorum interpretum Graecorum emendatus, etc. I.* 1794; the second volume, published by his son, the distinguished Aegyptologist 1812) and J. F. Schleusner's, who, by his "*Opuscula critica ad versiones Graecas V. Test. pertinentia* 1812" (a collection of all his previous monographs in this department) undoubtedly far excelled his otherwise meritorious labors for the N. Test., displays preëminent critical sagacity, and furnishes, in Biel's enlarged Thesaurus (V., 1820) an indispensable and hitherto unsurpassed auxiliary work. In the meantime England, which, since the days of J. E. Grabe, had assumed a debt of honor in this respect, also made contributions toward the restoration of the text of the LXX, but of very unequal importance. One of them is found in H. H. Baber's facsimilar-critical edition of the Alexandrian manuscript (3 vols. 1812–1826), in which, according to Tischendorf's opinion (*Proleg. p. XLI–XLVII*), he certainly affords us a quite different, thorough, and much easier insight into the nature of this manuscript, than Grabe and his continuator, Lee, who attempted to combine altogether too many critical objects, and occasionally proceeded in a manner too arbitrary; but, on the other hand, he permitted too many errors of the types and pen to stand, and did not properly distinguish from the original, or correctly appreciate, the alterations of the Diaskauasts and Correctors. The second contribution, which, if it answered its purpose, we would greet rather as an *opus sospitatoris*, is the Holmes-Parson's edition of the LXX (5 vols., Oxford 1798–1827). In order to furnish this with transcripts of the manuscript apparatus (over three hundred manuscripts are enumerated in it) and to meet the expenses of printing, &c., more than seven thousand pounds were contributed in England. In reference to this edition, public opinion has been

settled since the days of *Schleusner*, who expressed his judgment on the whole critical apparatus offered here, in the following severe but just language: "*rudis illa et indigesta variarum lectionum aut potius mendarum farrago*" (*Nov. Thesaurus philol. crit.*, I *Praef.* p. VIII)—an opinion confirmed by *Tischendorf*, who shows in detail, that *Holmes*, in exhibiting the Alexandrian manuscript, relied exclusively on *Grabe's* edition (although he could easily have consulted the codex itself), yea, even in effect, disregards *Grabe's* critical marks; that he generally neglects the grammatical element; that he often entirely neglects to use the most luculent readings; that he, in many instances, revived the obvious errors of the Vatican edition (*Proleg.* p. XXXV—XXXVI). The contributions by German (*Eichorn Bibl. fuer bibl. Literatur*, I—III. VII. IX.) or Dutch scholars (*Amersfoordt de var. lectt. Holmesianis locor. quor. Pentateuche*, 1815), when the edition was announced, or a part of it had appeared, cannot, therefore, by any means, be regarded as of much account.

Tischendorf stands on the labors of these predecessors, and evidently has not only impartially appreciated, and conscientiously used them, but, in proportion to the task before him, carried them forward, and in many respects, excelled them. For his purpose, in the edition before us, was not, in fact, to furnish a new review, but rather to offer a critical manual edition, as we call it, to meet the first and most urgent want. But it must be acknowledged in the very outset, that, while he had this object more particularly in view, in consequence of the critical dexterity belonging to him, he did not, yea, could not, fail to represent a type of his own, an example of finished critical operation, such as a new revision will require. The task, however, was performed by him, within the limits fixed by himself, in the following manner:

Like *Holmes*, the author built upon and re-produced the Vatican text of 1587 (it is not mixed, like that of *Lambert Bos*, 1709, which is transformed again in subsequent manual editions), but with such critical accuracy, as has never heretofore been displayed, or at least so fully carried out. It is well known, that the Vatican editors (*Ant. Carafa, Sirlet, &c.*), notwithstanding their solemn assurance: "*ne latum quidem unguem ab antiquis libris discessum est*," deviated, not only orthographically, but also in various readings, from the Vatican manuscript of the LXX. Herein the collation which *Holmes* furnished for most of the books of this manuscript, containing perhaps the best part of his work, rendered good service. The editor, however, did not stop here, but subjected the Vat-

ican text itself to a thorough critical revision. Above all, he took pains to restore the much neglected punctuation, so far as it is not connected with the restored reading. The accents, which were frequently unsettled there, were reduced to a definite rule, proper attention was given to the Spiritus, the Iota Subscriptum, the *ὑποκατάθεσις*, the mode of writing proper names and the *nomina gentilitia*, which fluctuate there past all belief, were all improved. Among the various readings, many are settled, some according to the corrections made afterwards by the editors, with the pen, as it seems, in all the copies of the edition of 1587, others according to the *Corrigenda* to the *notatione Psalterii*, revised by *Bretinger*, *Holmes* and *Parsons*, *Reineccius*, *L. van Ess*, some of which pertain to the text also. Another part of the readings is adopted from the happy improvements by *Walton*, *Lamb. Bos*, *Grabe*; according to the assurance of the editors, which every one, who has paid any critical attention to the LXX, will confirm, all these alterations show "*quanta sit in emendanda Romana lectione Alexandrini Codicis praestantia*" (Proleg. p. XXX). Finally, the above-named emendations by *Schleusner*, acknowledged, as they are, to be excellent, are made use of almost throughout. The New Testament parallel-passages are marked with various signs as two classes (either as mere allusions, or as allegations). On the upper margin, between the chapter and verse setting, in Greek, the contents are mentioned in Latin. The lower margin, according to the usual practice, presents a select critical apparatus. In this critical apparatus *Tischendorf* did not, in accordance with the (we regret to say) too prevalent acrisy, employ a *farrago* of various, scarcely, or but insufficiently, examined manuscripts of medium, or doubtful, or no importance, but used only the following three, which are comparatively the oldest, and, besides, furnish the most excellent critical *subsidia*.

1) The *Alexandrian*, along with the Vatican, the oldest and most excellent manuscript, not, indeed, according to the *Grabean*, but mainly the *Baber* edition, which is generally lucid. Its evident errors, however, are, some of them, corrected according to *Grabe*, others by conjecture, which is everywhere designated as such. Concerning the extent of the critical operation in this direction, the editor subsequently says: "*Lectionum variantium notatio, quum hoc difficile habeat, quod aliis notabilia videntur quae aliis non videntur, ipsi quidem dando quam negando displicere maluimus. Notavimus enim multa, quae in antiqui librarii scriptura vel vitiosa, vel negligenti, vel singulari sunt posita. Sed sunt saepe per se*

quidem vitiosa ac nullius momenti, quae curiosius indagationem ad probabilia aut ad verum ducant. Nihilominus providendum erat, ne exscribendis fideliter omnibus, quae inepte aut levissime differunt, et nimis cresceret apparatus, et utentibus molestior quam utilior fieret." (*Proleg.* p. XLIV.)

2) The *Codex Friderico-Augustanus*, discovered by the editor in the Orient, in 1844, and published in splendid style, in 1846 (Leipzig—K. F. Koehler). After comparing it with the other oldest manuscript extant, and, in accordance with the character of the uncial letters, the simple character and rarity of the punctuation, the employment of four columns on every page (hence this manuscript comes nearest to the Herculanean Papyri), and in view of other circumstances, this manuscript must be referred to the fourth century, and was probably written in one of the monasteries of Lower Egypt. It embraces I Chron. 11: 22-19: 17; Ezra 9: 9 to the end; Nehemiah and Esther; Tobit 2: 2; Jer. 10: 25 to the end; Sam. till 2: 20. In the readings this manuscript coincides most with the *Cod. Vatic.*, "a coincidence which," as *Lipsius* has further carried it out, in his announcement of the edition of the *Cod. Frid. Aug.* (Serapeum 1847, S. 258, f.) "is most signally confirmed, precisely where it would least be expected, namely, in the mode of writing the Hebrew proper names." The editor here also followed the same law of frugality and fulness, as in the *Cod. Alexandr.*, everywhere giving prominence to the most characteristic features. (*Proleg.* p. XLVII, LII).

3) The *Codex Ephraemi Syri rescriptus*, which, marked C. n. 9. *Regio-Paris*, is known to have been used by *Wetstein* already, as one of the principal witnesses of the oldest original text of the New Testament, but was first, as far as possible, completely restored by *Tischendorf*, and published 1843 (Leipzig—B. Tauchnitz). Among the fragments of the New Testament, in this manuscript, are preserved fragments of the oldest Greek translation of the Old Testament (written by another, but cotemporaneous pen), which, down to the days of *Tischendorf*, were scarcely at all noticed or used, and were edited by him 1845. These fragments, which, according to an intimation in the subscription of the Proverbs, and other criteria, perhaps display their greatest value in the fact, that they are free from the Hexaplarian elaboration (conf. *Lipsius* in Serapeum 1849, S. 346 f.) were applied by the editor to the critical apparatus, like the other manuscript witnesses, in conformity to the same principles. According to

his observation, they represent a medium text between the Vatican and Alexandrian. (*Proleg.* p. LII-LV.)

Although we have no space to furnish more than the above description of this distinguished critical production, yet, in conclusion, we cannot deprive ourselves of the pleasure of adding our literary judgment upon the labors of *Tischendorf* generally in a critical point of view. His peculiar merit, which nothing can diminish, probably consists, first, in the *paleographic accuracy* exhibited in the manuscript apparatus, and sustained by the most thorough, indispensable, technical preparatory labors, (the most splendid result in this respect, is presented in the Palimpsest, marked with the name of Ephraem); in the next place in the reduction of all critical operations to the evidently *oldest* manuscripts, and in passing by the mass of readings, often piled up without order or object, more for display than utility; and finally, in undeniable *sagacity* and great *freedom* from prejudice in judging and appreciating the readings.

The typographical execution of this edition of the LXX fully comports with its critical finish. The letters are sharp and well defined, the print is excellent, a new addition to the fame of Leipzig in this respect. The celebrated publishers have done all they could, in offering the work at a moderate price. [Rudelbach.]

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

The complete works of Samuel Taylor Coleridge. With an Introductory Essay upon his Philosophical and Theological Opinions. Edited by Professor Shedd. In seven volumes. New York: Harper and Brothers, Publishers, 329 and 331, Pearl Street, Franklin Square—1853.

IN noticing this publication we can have little more to do, than to point out the peculiar characteristics of the present edition, which is, as to externals, got up in a handsome and somewhat antique style. The first three volumes are before us. The first contains the author's "Aids to Reflection," and his "Statesman's Manual." The volume opens with an Introductory Essay by the editor, presenting a genial estimate of the author's genius, a profound examination and complete but discriminating vindication of his philosophical

system and his theological views, a generous appreciation of his high purposes, and of the intellectual power and thorough learning exhibited in their accomplishment, and a just and earnest encomium upon the tendency of the "Aids to Reflection" to assist in the acquisition of habits of deep and correct thinking, and in the attainment of sober, sound, and scriptural views respecting the highest themes of human thought. This is followed by a "Preliminary Essay," by the Rev. James Marsh, D. D., late President of the University of Vermont, prefixed by him to his edition of the "Aids to Reflection," published at Burlington, in 1849. Both these writers most earnestly recommend the careful and thoughtful study of this admirable work, as calculated to exert a most favorable influence, in the present state of philosophical speculation, and of theological inquiry and theorizing, in this country. These two essays possess, in themselves, a great and permanent value. Coleridge was one of the most solid and brilliant geniuses that England ever produced, and it needs not that we should commend his works to the notice and admiration of our readers. As a poet, his gifts were of the highest order, his soul full of the most healthful inspiration, and his power over language was marvellous: the only and sad complaint to be made here, is, that his poetic genius never poured forth its vast treasures in one great and complete effort. The only extended and complete production of this kind, that we have from his pen, is his translation of Schiller's *Wallenstein*, which is so perfectly transfused from the German into the English idiom and spirit, as almost to deserve to be classed as an original poem. We hope this fine edition of the complete works of Coleridge will meet with a hearty reception, and find an extensive circulation among all friends of truth, and lovers of substantial and exalted literature, in our country.

History of the State of New York. By John Romeyn Brodhead. First Period. 1609-1664. New York: Harper and Brothers, Publishers, 329 and 331 Pearl Street, Franklin Square—1853.

THIS work, although the history of only one of our confederated States, cannot fail to command a very general interest. The volume before us is a stout 8vo, to be followed, we are told, by at least two more of like dimensions. The author commences with the discovery of America, and after giving a succinct view of the different settlements, that were, at sundry times, either attempted or effected on the North American coast, he gives an account, in the latter part of the first chapter, of the Dutch maritime enterprises, of Hudson's explorations, discoveries and reports to the Dutch East India Company. The present volume brings the history down to the surrender of New Amsterdam, thereafter called New York, to the English, and closes with a just and generous estimate of the character and influence of the founders of that city. Mr. Brodhead has brought the highest qualifications to his task: patient industry: a clear head, a sound judgment, and the most impartial integrity: a perfect knowledge of his subject, acquired by the most laborious research, and most careful examination of vast stores of information: extensive scholarship, a refined taste, and an honorable independence of thought and style. The extreme minuteness of detail with which the work is elaborated, so far from rendering it dull and heavy, invests it of-

ten with a romantic interest. Those who have read the entertaining history of New York, by the renowned Dietrich Knickerbocker, will here find personages with whose names that work has made them familiar, figuring in the sober drama of actual history. The city and State of New York are singularly fortunate in finding their historian in a gentleman of such exalted character, and distinguished ability. We shall have more to say of this work hereafter.

Lives of the Brothers Humboldt, Alexander and William. Translated and arranged from the German of Klenke and Schlesier. By Juliette Bauer. With portraits. New York: Harper & Brothers—1853.

THE lives of these two illustrious men, of whom the greater is still living, and actively employed in scientific pursuits, have a high interest for mankind. They are a proud monument in honor of that only sort of aristocracy, which the true democrat can recognize, the aristocracy of intellect and moral worth; they are a splendid testimonial to the efficacy of a wise, well planned and judiciously conducted education, in developing, directing and cultivating distinguished talents, and leading them to the achievement of great results: they present a powerful stimulus to minds conscious of native power, to earnest application, to devoted zeal in the pursuits of literature, to ardent and self-denying efforts and perseverance in the higher studies of science. We regret that we cannot add, that they bear witness to the power of christian faith over man's inward and outward life. The two brothers are so universally known, and so eminently distinguished as scholars and men of science, that there will be a general desire to possess their biographies: we therefore merely add, that this work is well conceived, written in a genial spirit, exhibiting scholarly tastes and extensive scientific knowledge: the characters are accurately drawn, and vividly depicted, both in their lofty dignity and their winning grace. The volume is a most valuable contribution to biographical literature and the history of science.

The History of English Literature; with an outline of the origin and growth of the English Language: Illustrated by Extracts. For the use of Schools and of private Students. By William Spalding, A. M., Professor of Logic, Rhetoric, and Metaphysics in the University of St. Andrews. New York: D. Appleton and Company, 200 Broadway—1853.

FOR schools, and for persons who seek only very general information, this volume supplies an acknowledged desideratum. The historical survey of English literature, being the principal business of the volume, occupies the first and third parts. The second presents an outline of the origin and growth of the English language. The author has evidently endeavored to convey as much solid instruction as was possible within the limits of a 12mo of four hundred pages, aiming, at the same time, to awaken reflection, and to direct attention to those relations in which a nation's literature stands to its inner life, and its practical higher and highest concerns. Accurate, faithful, and sufficiently minute, for general purposes, in respect of historical data;

sound and discriminating in its criticisms ; judicious in the selection of specimens illustrative of the genius of distinguished literary men, its entire arrangement, tone and style are such as to render it attractive and interesting to all who have a taste for such studies. The work concludes with a brief chapter on "Contemporary American Literature," by an American. We recommend it to teachers and private students, as an admirable guide to a higher and more thorough course of reading on English Literature.

A Digest of English Grammar, synthetical and analytical, classified and methodically arranged ; accompanied by a Chart of Sentences, and adapted to the use of schools. By L. T. Covell, Principal of the Fourth Ward Schools, Alleghany, Pa. New York : D. Appleton and Company, 200 Broadway. Pittsburg : A. H. English and Company—1852.

THE value of this work does not consist in pretended novelties, but in its judicious arrangement, in the excellent method and the appropriate exercises by which it aims to simplify and facilitate the intelligent and effectual study of English Grammar. Facts are clearly and fully stated, principles thoroughly digested and lucidly exhibited, and, throughout, the illustrative examples are copious and apposite, and the practical exercises well adapted to initiate even dull heads in the mysteries of grammar. It is a very excellent school-book.

Pastoral Theology : or the Theory of the Evangelical Ministry. By A. Vinet. Translated and Edited by Thomas H. Skinner, D. D., Professor of Pastoral Theology in the Union Theological Seminary of New York. With notes, and additional chapter, by the Translator. New York : Harper and Brothers—1853.

THIS volume, prepared for the press from the author's notes, which served as a basis of instruction in the Academy of Lausanne, is occupied exclusively with the nature and duties of the pastoral office ; to Homiletics, or the Theory of Preaching, a separate volume is to be devoted. The author treats his high and important theme as it can be treated only by a man who has not only thoroughly studied it, but felt and lived himself into it. His definitions, though we cannot accept altogether his view of the nature of the sacred office, are clear and, on the whole, scriptural and catholic : his directions and counsels, instruct with the sobriety of wisdom, and all the fervor and the lofty conscientiousness of a faithful and devoted servant, who has drawn his knowledge from the teachings of the One Master and his apostles : there is not a point discussed, in which his profound appreciation and his overwhelming sense of the importance, the dignity and the sacredness of the pastoral calling and office do not speak out in every line : we have seen nothing that can compare with his treatise, in the third part, on the care of souls, as applied to individuals : there is here a deep earnestness, a tone of fervid feeling, a tender interest in the momentous concerns of sinful but redeemed humanity, which cannot fail to move deeply every christian reader, and to arouse and impel to strenuous and self-denying labors, all who minister in holy things. There are other passages of great power and eloquence ; but here

the author is preëminently "fervent in spirit." There are points on which we differ both from him and his excellent translator; but, take it all in all, this work, in some respects quite unique in method and style, is, in its learning, its wisdom, and its pure and evangelically fervent spirit, one of the noblest contributions to sacred science, that have, for many years, been given to the church.

Interviews: Memorable and Useful; from Diary and Memory reproduced. By Samuel Hanson Cox, D. D., Pastor of the First Presbyterian Church, Brooklyn, New York. New York: Harper and Brothers—1853.

ALTHOUGH this book exhibits, in all their freshness and vigor, the author's self-complacent affectation and well known pedantry, it is not only a readable, but an exceedingly interesting production. His ability is as unquestionable as his vanity: he is a man of learning, and an acute and ready reasoner. While the tone and style of the book abundantly display his besetting infirmities, it also furnishes ample evidence of his strength. He here describes in minute detail, several interviews, had at different times, with Dr. Chalmers, one with Dr. Emmons, several, during a journey, with J. Q. Adams, one with two Pseudo-Apostles [Mormons], and one with a fashionable lady at Calais, France, reporting very fully the conversations and arguments that took place at these interviews, and accompanying them with extended discussions, theological and practical. The tone of remark is sometimes excessively severe; but there is, throughout the book, a racy vitality, an acuteness and vigor of thought, a keenness of argumentation, a readiness of repartee, which, seasoned as they are, by the most amusing pedantries, render it a very instructive, interesting and entertaining volume: so much so, indeed, that no one who begins its perusal, is likely to lay it aside until he has reached the end.

The Lives of the Queens of Scotland and English Princesses connected with the regal Succession of Great Britain. By Agnes Strickland. Author of the "Lives of the Queens of England." Vol. III. New York: Harper and Brothers—1852.

THIS third volume of Miss Strickland's "Lives of the Queens of Scotland" commences the life of Mary Stuart, and brings it down to the maturation of Bethwell's plot against her liberty. Another volume will be required to complete the life of that unfortunate queen. We are glad to see the author's well known patient and laborious research and strict integrity and fidelity in the use of historic authorities and original documents, employed in the vindication of an unhappy sovereign, who, whatever may have been the defects of her character, and the errors she committed, has long been proved to have been far more sinned against than sinning. Most readers derive their information and their impressions respecting Mary Stuart from the impertinent and base calumnies of hired traducers, and divers prejudiced authorities, recklessly indulging in perversions of historic truth; and yet the unhappy fate of the "Queen of Scots" has always excited an extraordinary degree of

sympathy. That, although of course not free from human frailties, she was eminently deserving of such sympathy, has been lately shown by several writers, but is here demonstrated by Miss Strickland, whose candor and fidelity in ascertaining and recording the actual truth respecting the personages whose lives she portrays, are worthy of all praise and confidence. Her writings, interwoven throughout with the most important documentary vouchers, have a great historical value, and are profoundly interesting.

A Guide for the Young to Success and Happiness. By William W. Pell. New York: D. Appleton and Company—1853.

THIS little work was written by the author "with reference to his own children only, and with an earnest desire and effort to make it what it should be, as an aid in giving a proper direction to 'the forming character,' and in reaching a successful and happy life." Written in a simple style, and a gentle kindly tone, it offers the counsels of mature practical wisdom on all possible subjects, from the most trifling, to the gravest and highest, respecting which the young need instruction and advice. It is an admirable vademecum for young men, especially for those who are leaving the parental hearth, for schools or clerkships; and its dimensions render it a convenient pocket-companion.

Yusef; or the Journey of the Frangi. A Crusade in the East. By J. Ross Browne. Author of "Eichings of a Whaling-Cruise," "Report of the Debates in the Convention of California," and "Crusoe-Life: a narrative of adventures in Juan Fernandez." With Illustrations. New York: Harper and Brothers—1853.

IN this volume the author describes what he saw, and narrates the incidents and adventures which he witnessed or enjoyed, during a trip through Sicily, and a crusade, as he terms it (for what reason, we have not discovered), in the East. As he travelled merely for his own amusement, so he pretends to little more than to furnish entertainment for the reader, although he does communicate a good deal of interesting information on various subjects. But his aim is to please and divert. We cannot say that his wit is either refined or brilliant, and his jocular efforts are sometimes quite too elaborate and exaggerated. Yet his good humor never surrenders to any annoyances, his patience never flags, his drollery is inexhaustible, and he never fails to get out of men, women and incidents, whatever fun they are capable of affording. His account of Sicily has much of the charm of novelty, (as we rarely hear particulars from that quarter) and does not serve to raise the reputation of either the government or the people of that island. He is an acute observer, sees through men with keen inspection, describes scenery and events with much power and scenic effect, and talks to and of his companions de voyage in a most ludicrous tone of banter, and, altogether, his book, with its numerous illustrations, is both instructive and exceedingly entertaining.

HARPER'S MAGAZINE continues to come regularly at the beginning of every month, bringing a choice mélange of instructive and entertaining read.

ing. We would direct attention to the solid, elaborate and thoroughly able essays, which have, for some time past, appeared, under the head of the "Editor's Table," in that monthly: exceedingly well written essays on various important subjects, such as Education, Spiritual Mediums and other humbugs, Modern Infidelity, Religious Liberty: the treatises on the two last-named subjects, strike us as equally well-timed and well executed.

The Mother and her Offspring. By Stephen Tracy, M. D. Formerly Missionary Physician of the A. B. C. F. M. to the Chinese. New York: Harper and Brothers.

It is not necessary that we should expatiate on the nature of this work. It is the production of a devout physician, eminently fitted for the task which he has here undertaken, by thorough medical learning, and by very extensive experience, acquired under peculiarly favorable circumstances. It treats, in extenso, the whole subject of childbearing, and of the physical treatment of children, stating facts and laws in full, and giving a great amount of valuable direction and counsel; and it will be doubtless exceedingly useful and profitable to young mothers, and to such as are approaching the crisis of maternity. The attempt and the manner of its execution are worthy of all commendation.

Luther on the Sacraments; or the Distinctive Doctrines of the Evangelical Lutheran Church, respecting Baptism and the Lord's Supper: containing a Sermon on Baptism, a Letter on Anabaptism, and his Larger Confession on the Lord's Supper. Translated from the German. New Market: Published by Solomon D. Henkel and Brother.

This is an important addition to our Church literature, and comes very opportunely. Enquiring minds, whose attention has been directed to the subject of the Sacraments, will gladly receive, in this form, the views of the great Reformer; those, we mean, who have not had access to them in the original. The treatises of Drs. Schmucker and Schmidt have prepared the way, and now Luther speaks to us in our own tongue, and teaches us, in regard to the Sacraments, what he found in the word of God. We believe that the work has been well executed, and the Messrs. Henkel will receive the thanks, and we hope the patronage of the Church, for their labors. Let our motto be: prove all things and hold fast that which is good.

Life of John Arndt; author of the work on "True Christianity." By John G. Morris, Pastor of the First English Lutheran Church, Baltimore. Baltimore: Published by T. Newton Kurtz, No. 151, W. Pratt Street—1853.

THE subject and the author are a sufficient recommendation of this work. The second of a series entitled "The Lutheran Sunday Library," it deserves a place in every such library, and is indeed deserving of universal favor. Arndt was a great and a good man; his writings are imperishable, and we are glad that he has found, in this western world, so competent a biographer.

Real-Encyclopædie für protestantische Theologie und Kirche. Unter Mitwirkung von Prof. Dr. Gieseler in Göttingen, Prof. Dr. Hagenbach in Basel, Oberconsistorialrath Dr. Hüfing in München, Prof. Dr. Hundeshagen in Heidelberg, Prof. Dr. Lücke in Göttingen, Prof. Dr. Jul. Müller in Halle, Prof. Dr. Nitzsch in Berlin, Prof. Dr. Schenkel in Heidelberg, Prof. Dr. Thilo in Halle, Prof. Dr. Tholuck in Halle, Prof. Dr. Twesten in Berlin, Prof. Dr. Ullman in Heidelberg, Prof. Dr. Umbreit in Heidelberg, und Anderen, herausgegeben von Dr. Herzog, ordentlichem Professor der Theologie in Halle.

WE have the promise in this Encyclopedia of a work of rare merit and comprehensiveness. It is intended to cover the entire circle of theological sciences in alphabetical order. The list of contributors is very large, and embraces many of the ablest divines of Germany. We have read the first portion (kindly sent us by Messrs. Schaeffer and Koradi, Philadelphia) with much pleasure, and can, with great confidence, recommend it to theologians who read the German language. The plan and compass of the work will be best stated in the language of the prospectus:

Es sollen darin in alphabetisch-geordneten Artikeln die probehaltigen Resultate der wissenschaftlichen Forschung in allen Theilen der Theologie niedergelegt, und die bewährtesten Grundsätze und Erfahrungen in Beziehung auf alle Verhältnisse des Lebens der Kirche erörtert werden, wobei als Grundlage, worauf das Ganze ruht, der Glaube an die Heilsoffenbarung im Christenthum festgehalten werden wird. Uebrigens ist das Werk nach seiner ganzen Anlage nicht bloss für Theologen, sondern überhaupt für alle bestimmt, welche an theologischen Gegenständen und Fragen ein Interesse nehmen, und welche ein Herz haben für die Angelegenheiten der Kirche.

Der Umfang des Werkes ist auf höchstens 10 Bände à 50 Bogen berechnet, und es wird dasselbe voraussichtlich in längstens 5 — 6 Jahren vollendet sein.

Die Verlagshandlung hat sich entschlossen, das Werk Lieferungsweise erscheinen zu lassen, jeder Band erscheint in zehn Lieferungen (Doppelhefte à 10 Bogen vorbehalten), Preis per Lieferung à 5 Bogen 24 Kr. Rhein. oder 8 Ngr.

Messrs. Schaeffer and Koradi, see advertisement on the cover of *Ev. Rev.*, will supply subscribers, who send their names, promptly.

Die Christliche Kirche der drie ersten Jahrhunderte. Vorlesungen von Dr. K. R. Hagenbach, Prof. der Theologie in Basel. Leipzig, Verlag von S. Kirzel—1853.

WE have received from Messrs. Schaeffer and Koradi, a copy of this admirable work. We have not had time to read the whole, but our acquaintance with the author warrants the highest recommendation. It is written in a beautiful and clear style, and furnishes an admirable view of the Church of the first three centuries, intermediate in its character between the strictly scientific and the popular. Those who have read his lectures on the refor-

mation, and subsequent periods of the Church, will understand its character, and be prepared to furnish themselves with the work at an early period. We can recommend our friends, Schaeffer and Koradi, for this purpose.

The Messiah in Moses and the Prophets. By Eleazar Lord. New York : Charles Scribner, 145 Nassau Street—1853.

THIS important work came to hand too late to be adequately examined by us. It requires to be read to be appreciated, and we must defer a definite opinion till we can give it a thorough perusal. In the meantime, we can advise the examination of it by our theologians.

The Shorter Catechism : Illustrated by John Todd, D. D., Vol. II. Northampton : Hopkins, Bridgman and Co.—pp. 293.

DR. Todd has long been favorably known to the literary and religious public as the author of the *Student's Manual*, containing specific directions to aid in forming and strengthening the intellectual and moral character and habits of the student, the *Sabbath School Teacher*, designed to aid in elevating and perfecting the Sabbath School system, *Great Cities*, the moral influence, dangers and duties connected with great cities, the *Young Man*, *Lectures to Children*, *Truth made Simple*, and other practical works. We are always glad to take up a volume from the pen of Dr. Todd. He possesses the power, in a high degree, of interesting the reader, and of fixing the attention upon any subject he discusses. We regard him as very happy in his mode of illustrating truth. His books are important additions to the didactic literature of our country. They contain so much sound counsel, practical wisdom and wholesome truth, that they are admirably adapted to usefulness, and calculated to do good. We are acquainted with no writer, who is so successful in imparting instruction to the young on religious subjects. The book before us gives twelve interesting stories, designed to illustrate certain subjects in the *Shorter Catechism*, in which the author attempts in a style, simple and familiar, to bring these points within the comprehension of the youngest, and to deepen their impression upon the mind. Although we adopt a different Catechism, and do not agree with the author in all his religious views and expositions of Biblical doctrine, yet we most cordially express our approbation of the plan of the work, and think it subserves the purpose for which it is intended. We should be pleased to see some one, competent to the task, take up the Catechism of our Church, illustrating it on the same principle, and adapting it to the capacities of the young.

The Bible in the Family : or Hints on Domestic Happiness. By H. A. Boardman, D. D. Fifth Edition. Philadelphia : Lippincott, Grambo and Co.—1852, pp. 328.

WE are gratified to see the press, which is so prolific in its issues, bringing out books of this description. In this respect there is, perhaps, a deficiency in our literature. We need more books, in which are discussed the practical duties of life, our domestic obligations, all those relations which grow out of the family. Such volumes are always read, and if judiciously written, they cannot fail to do good. Some idea of the value of Dr. Boardman's work,

may be formed from the fact, that it has already reached the fifth edition. We have read the book with deep interest, and we take much pleasure in commending it to our readers as a most valuable contribution to the home literature of our country.

The Rector of St. Bardolph's: or Superannuated. By F. W. Shelton, A. M. New York: Charles Scribner, 145 Nassau Street—1853, pp. 344.

THIS is an exceedingly interesting volume, in which is presented the experience of a faithful rural pastor, and all the petty annoyances and numerous trials to which he was subjected, in consequence of the unreasonableness, ignorance, pride, jealousy and intrigues of his people. It is full of amusing incidents, and most successfully exposes the foibles, you so often meet with in a country parish, and the difficulties which a minister of the gospel is called to encounter. Throughout the story there is a vein of satire and quiet humor, which cannot fail to make the book popular. It is written in a simple and unaffected style, and is very much of the character of *Sunny Side and Peep at Number Five*.

The last days of Elisha. Translated from the German of F. W. Krummacher. With an introduction by Gardiner Spring, D. D. New York: Published by M. W. Dodd—pp. 382.

THESE discourses are from the pen of one of the most evangelical and attractive clergymen of the present age, and they form a most lively, practical exposition of a very interesting portion of the sacred volume. They are distinguished for originality of thought, simplicity of style, richness of instruction, beauty of imagery and force of expression. The author knows how to apply to devotional and practical purposes those narratives in scriptural history, which appear the most trivial and unimportant. His writings are all pervaded with a fervid unction and earnest sincerity, which will always secure for them a favorable reception, and commend them to the pious reader.

The World's Laconics: or the best thoughts of the best Authors. By Everard Berkeley. In prose and poetry. With an introduction by William B. Sprague, D. D. New York: M. W. Dodd—1853, pp. 431.

THIS volume has been pronounced a cabinet of intellectual gems. It consists of brief extracts, a collection of striking sentiments in prose and verse, from the most gifted writers in English literature, and its preparation must have required extensive reading and sound discrimination. There is a great variety of topics, within the ordinary range of thought, embraced in the volume, and the selections are generally suggestive of important ideas. The moral tone is always elevated and pure, nothing having been introduced by the Compiler, which is not calculated to improve the mind and the heart, to make the reader wiser and better.

The Preacher and the King : or Bourdaloue in the Court of Louis XIV. Being an account of the Pulpit eloquence of that distinguished era. Translated from the French of D. Bungener. With an introduction by Rev. George Potts, D. D. Boston : Gould and Lincoln—1853, pp. 338.

AMONG those who read the French language, this work in the original has been exceedingly popular, and has already reached the thirteenth edition. The author has also written a similar work, on the eminent men who flourished in the reign of Louis XV., and has given the public the History of the Council of Trent. He is a minister of the Reformed Church in France, a man of talent, and great originality, with clear conceptions and correct views of the dignity and duty of the pulpit. In the preparation of the volume before us, the author has carefully studied, not only the written productions of what is called the Augustan age of France, but has freely consulted the *memoires*, with which that period abounded. The book may be regarded as a work on sacred eloquence, with criticisms on persons and occurrences, connected with the history of that wonderful era, the whole discussion being presented in a spirited narrative, and the dialogue form adopted, to give freshness to the work, and to heighten the interest of the reader. The volume commences with a conversation in the garden at Versailles, between the Marquis de Fenelon and his nephew, the Abbe Fenelon, so well known subsequently as a writer, on the circumstance of a sermon about to be delivered by Bourdaloue, the Court preacher, before Louis XIV., and a reference to the state of Court morals. Presently others are introduced into the company, and the conversation takes quite an extended range. The whole subject of preaching is discussed. The selection of texts, the divisions of a sermon, scriptural quotations, the manner and delivery in the pulpit, all claim attention and are handled with discrimination. In the introduction Dr. Potts has furnished a brief history of some of the characters in the work, the wonderful writers of that period, to whom reference is made, which greatly increases the value of the book.

A Defence of Luther and the Reformation. By John Bachman, D. D. LL. D. Against the charges of John Bellinger, M. D., and others. To which are appended various communications of other Protestant and Roman Catholic writers, who engaged in the Controversy. Charleston : William T. Paxton—pp. 520.

THE discussion contained in this volume, originated in a desire to maintain and promote freedom of inquiry, and liberty of speech, the right of which had been called into question. Luther and the Reformation had also been most shamefully attacked by Dr. Bellinger, in the public papers of Charleston, and Dr. Bachman, from his peculiar position, as a minister bearing the name of the great Reformer, felt himself called upon to show the groundlessness of the charges. The Doctor had no idea at the time of writing a book, but being goaded on by the attacks and denunciations of the Catholic Miscellany, he considered it his duty to carry the war into the ene-

my's camp, and never have perpetrators of foul slander been more completely silenced, and successfully rebuked. The charges advanced are met and at once repelled. The garbled extracts from Luther's works, and the forgeries, of which the Papists have been guilty, are all exposed. The work is a most masterly defence, and triumphant vindication of the immortal Luther, and the glorious Reformation of the sixteenth century. It exhibits research and clear discrimination, the results of which are presented with great simplicity and frequently eloquence of style. It abounds in valuable information, which our readers will find important for reference. Dr. Bachman has placed the Protestant Church under obligations to him, for the service he has rendered, and his labors will be regarded as a valuable contribution to the polemic literature of the day.

The Training of little ones for Christ. A Sermon by the Rev. J. A. Seiss, A. M. Author of "Popular Lectures on the Epistle to the Hebrews," and Pastor of the Second English Lutheran Church, Baltimore, Md. Baltimore: T. Newton Kurtz—1853, pp. 31.

THIS is a most interesting discussion of a most important subject. The claims of the rising generation upon the sympathies and efforts of the christian are, too often, disregarded, and the moral training and religious instruction of the young occupy too little of the christian minister's attention, in his pulpit labors. Mr. Seiss is entitled to the thanks of the Church, for his seasonable and able discourse. We have read it with great satisfaction. We believe its perusal will do good, and glad should we be to see its sentiments scattered through the Church. The discourse is based on the words: *Bring them up in the nurture and admonition of the Lord*—and the doctrine is maintained, that it is in the contemplation of God, and should be in ours, to have every child within the domain of the Church to grow up a christian; that it may seem from its earliest infancy to have loved God and what is good. This delightful thought pervades the whole discourse; the doctrine is satisfactorily established, impressively enforced, and most beautifully illustrated. Would that the sentiment prevailed more generally in the Church; that the lessons here inculcated were better understood and practised by christian parents; that they felt the obligations resting upon them, and the importance of the work committed by God into their hands!

Education: An Address delivered before the Linnæan Association of Pennsylvania College, Gettysburg, April 18th, 1853. By A. Webster, D. D., of Baltimore, Md. Gettysburg: H. C. Neinstedt—1853, pp. 21.

Dr. Webster had accepted an appointment to deliver the annual address before the Linnæan Association, during the Commencement exercises of Pennsylvania College, last September, but, in consequence of sickness, was prevented from fulfilling the engagement. At the request of the Association, he kindly performed the service at the close of the winter term. This excellent address, when delivered, secured the marked attention and cordial approval of a large and much gratified auditory, and we regard it as in every

respect worthy of the warm commendation it at the time elicited. The object of the address is, to show that regeneration is a necessary preparation for the work of education; that it is indispensable for the proper discharge of our obligations as citizens; for every position, relation and duty of society; for true honor and solid happiness in this life, and for the stupendous mysteries of eternity. The thoughts are presented by the author with much power, urged with great earnestness, and expressed in forceful and eloquent language. The sentiments are of great value, such as we love to hear from the lips of a christian pastor, and we take pleasure in giving them our endorsement. This discourse, we are certain, will detract nothing from the high reputation which Dr. Webster enjoys, or the kind estimation in which he is held by his numerous friends.

Dr. Grant and the Mountain Nestorians. By Rev. Thomas Laurie, Surviving Associate in the Mission. Boston: Gould and Lincoln—1853, pp. 418.

THIS is a beautiful volume in its exterior and its typographical execution, but more valuable for its contents. The name of Dr. Grant is widely known, and honored by all, who are booked with missionary intelligence. He labored for many years among the Nestorians, with eminent success, and his useful career furnishes an illustration of the increased facilities for doing good a knowledge of medicine may give a missionary in a foreign field. This is the first extended memoir of Dr. Grant ever published, and as it presents a history of the interesting mission, in which he filled for a long time an important space, its appearance will be hailed with much delight, and its perusal afford great satisfaction. It has value, not merely as a memorial of a faithful and devoted missionary, and a record of his successful labors, but it possesses interest as a contribution to the geographical knowledge of that region, and on account of the information it gives of a people, that has excited so much attention, and enlisted such general sympathy among christians. The volume is embellished with a portrait of Dr. Grant, and several fine illustrations, and accompanied with an accurate and well executed map of the country.

The Race for Riches, and some of the Pits into which the Runners fall. By William Arnot, Minister of Free St. Peters, Glasgow. American edition, with preface and notes by Stephen Colwell. Philadelphia: Lippincott Grambo and Company—1853, pp. 181.

THIS little work, from the pen of a distinguished minister of the Free Church in Scotland, ably discusses a subject of great importance, as connected with the advancement of religion in the church, by means of the cultivation and development of that divine charity, which is illustrated in labors of benevolence towards the human race. It urgently presents the claims of the apostolic spirit, of the *faith which worketh by love*. The volume consists of six lectures:—The relations that subsist amongst the different classes of society in general, and in particular between employers and operatives: Covetousness—its company and its character: Money valued at more than mon-

ey's worth: Fruit of covetousness—Dishonesty: Fruit of covetousness—Oppression: Money bequeathed by parents to their children. Although much has been written on the subject of covetousness, and the religious uses to which wealth ought to be applied, yet there is in this production so much vigorous thought and freshness of diction, that it cannot fail to produce an impression, and we recommend the book as worthy the attention of our readers.

Lectures on Life and Health: or the laws and means of Physical Culture. By William A. Alcott, M. D. With Illustrations. Boston: Phillips, Sampson and Company—1853, pp. 500.

Dr. Alcott is the author of numerous works on Education, Ethics, Hygiene and Physiology, and has long been favorably known as a scientific man, and an advocate of physiological reform. In the volume before us, many excellent precepts are given for the preservation of our health. The author discusses digestion, respiration, temperature, food, clothing, ventilation, bathing, exercise, rest, and kindred subjects, and presents much valuable truth for the consideration of the reader. The work is free from those extravagances, so common in books of this class, and is written in such a style as to please for its simplicity, as well as for the instruction it conveys. The laws of our physical being are often too much disregarded, and the people should be told of the fatal consequences that result from their violation. We believe the perusal of the book will do good, and, without endorsing every sentiment that it contains, we gladly commend it to public notice.

Lehrbuch der heiligen Geschichte. Ein Wegweiser zum Verständniss des göttlichen Heilplanes nach seiner geschichtlichen Entwicklung, von Joh. Heinr. Kurtz, der Theologie Doctor, und ordentlichem Professor an der Universität zu Dorpat, ord. Mitglieder der hist. theol. Gesellschaft zu Leipzig. Eph. 1, 3—14. Fünfte, verbesserte und vermehrte Auflage. Königsberg, 1851. Bei Gräfe und Unzer.

Lehrbuch der Kirchengeschichte, von Joh. Heinr. Kurtz, etc. Zweite vielfach verbesserte und vermehrte Auflage. Mitau, 1850.

WE wish to direct attention to these excellent manuals of Biblical and Church history. We have been highly gratified with their perusal, and can confidently recommend them to others. We should be much pleased to see them translated into English; they would furnish what is much needed in our theological seminaries, admirable text-books. The character of Doctor Kurtz is of the highest order. Says a friend:

“Darf ich in bescheidener Liebe in Beziehung auf meinen ebenso beliebten, als innig verehrten Freund J. H. Kurtz in Mittau (Russland) ein Wort des grossen Apostels Paulus zu dem meinigen machen, so bekenne ich hinsichtlich der neueren theologischen Schriftsteller offen: Ich habe keinen, der so ganz meines Sinnes sei (Phil. 2: 20.), und lasse mich in diesem freiwillig

ligen Zeugniß durch Keinerlei Recentionen, die mir nicht unbekannt sind, irre machen; sondern reiche vor allem Volke diesem getreuen Diener des göttlichen Wortes, der mir überall, wo er die ewigen Fundamental-Gedanken der Offenbarung Gottes bespricht, in der Waffenrüstung des Geistes und der Wahrheit begegnet, dankbar meine brüderliche Hand auf Zeit und Ewigkeit im Namen dessen, der uns geliebet bis in den Tod und sich gesetzt zur Rechten der Majestät in der Höhe. Könnte ich etwas thun, um die Schriften dieses Mannes in jeder Christen-Familie, besonders in jedem Predigerhaus einzubürgern, so würde ich es mit Freuden thun; denn hier findet man Schriftbehandlung, wie sich für gläubige Christen geziemt, und wie es nütze ist zur Förderung in der heilsamen Erkenntniß unseres Herrn Jesu Christi zur Züchtigung in der Gerechtigkeit und zur Ergreifung des Heils."

As a writer, he is clear, methodical, master of his subject, pious, moderate but firm. His attachment to the church is unequivocal. As we desire our readers to be satisfied of the great value of this writer, before they invest their money in the purchase of his books, we subjoin the notice of his Church History, contained in Rudelbach's and Guericke's Zeitschrift for 1851. It is from the pen of that most accomplished divine, Dr. A. G. Rudelbach. "If it be required in a treatise on Church History, in addition to what is demanded in any discussion of the subject, that the matter should be well arranged, penetrated with the spirit of the Church, that it should give clear views of the development of the kingdom of God on earth, and thus open the way for the penetration of the future (thus effecting its highest objects), and finally unfolding all the manifestations of the Church's history, trace them to their causes, and reduce them to a harmonious whole—conjoin with all this a comprehensiveness which does not interfere with clearness, but on the contrary, displays it—it is easy to see what an immense work is contained in a brief compass. The author, a laborer in the kingdom of Christ, not easily surpassed, has accomplished this task, in the work before us, brilliantly. Not only is the arrangement of periods, and subordinately the outlines of events, as it arises from the life of the Church, the condition and expression of the subject, placed in the right light and order, so that the pupil at once commences to acquire knowledge at the first glance, not only is the common error of compends avoided, (viz, that they refer to dry books of reference, or merely intimate the preacher's conception and plan, but neither unfold the latter, nor prepare for the former) but there is, in addition to the fulness of matter, a spiritual portraiture of the separate events and instruments, which although not unknown to modern history (Guericke is an illustration), can be, and ought to be, much more extended. We cannot deny ourselves the pleasure of referring to particular instances which have influenced our judgment. Thus, e. g., the noble author contributes to the profitable survey of the relations of the oriental and accidental sects of the first and second period (323—800) by the profound observation: the heresies and sects of the former period are totally diverse from those of the other. There they arose from the effort to engraft foreign elements on Christianity, whether antichristian, heathen, Jewish views, or unchurchly and fanatic prophecy. Here, on the contrary, they are the development and formation of the proper doctrines of Christianity, inasmuch as the opposition to open

or one-sided error, is not necessary at first—proceeded further, and became error in the contrary direction, whilst the Church appropriated the truth from both, and thus attained the truth fully and in its utmost amplitude (§. 49.). Striking and complete in few words, is the following portraiture of the holy Bernard (in the remarks to S 76, 1.). The appearance of St. Bernard is almost unexampled in the history of the world. Surrounded by the glory of miraculous power, gifted with a powerful all-controlling eloquence, he was the supporter and reprover of the vicars of God, the pacificator of princes, the avenger of wrongs. His sincere humility induced to refuse all posts of honor; his zeal for the hierarchy did not prevent his severe reproof of misdeeds; his powerful word inflamed the European mind to enthusiasm for the second crusade, and brought back innumerable heretics and enthusiasts to the bosom of the Church. Heavenly minded, spending his time in contemplation, prayer and study, he governed the earth, and by means of advice, exhortation and reproof, he exercised an influence promotive of order, energy and peace in all relations." This furnishes a specimen of the solid, rich, transparent style of the author. Finally, it is a recommendation of the book for comprehensive use, that the author has noticed the latest phenomena and organizations in the church; for instance, internal missions, Puseyism, the free church of Scotland, Irvingism, the Plymouth brothers, Socialism and Communism, and in addition, has given a correct and satisfactory picture of the theological tendencies of the day.

ARTICLE XI.

GERMAN RELIGIOUS PERIODICALS.

We design, hereafter, regularly to give the contents of the German religious periodicals which we receive, or to which we have access. We mention first: *Zeitschrift für die historische Theologie*.

In Verbindung mit der von C. F. Illgen gegründeten historisch-theologischen Gesellschaft zu Leipzig herausgegeben, von Dr. th. Christian Wilhelm Niedner in Wittenberg. Jahrgang 1853. Erstes Heft.

Inhaltsverzeichnis:—

1. Uebersicht der Kirchengeschichtlichen Literatur, vom Jahre 1825 bis zum Jahre 1850. (Schluss aus. II. Heft 1851, und I. und IV. Heft 1852,) von Dr. theol. Engelhardt, Kirchenrath und Professor in Erlangen.

2. Die Convocation der Englischen Kirche. Von Dr. Carl Scholl, Mitglied der histor. theol. Gesellschaft zu Leipzig.

Zweites Heft:—

3. Das Leben Adelberts, von Prag, Apostels der Preussen. Von K. A. O. Tornwaldt, Prediger an der Kirche zum heiligen Leichnam in Danzig.

4. Christian Anton Römeling's Leben und Lehre; oder, die pietistischen Bewegungen in Harburg. Von Dr. ph. Wilhelm Klose in Hamburg.

5. *Historia Synodi Nationalis Dordracenae siue Literae delegatorum Hassiacorum de iis quae in Synodo Dordracena acta sunt ad Landgravium*

Mauritium Missae. Editae ab Henrico Heppe, S. S. Theol. Dr. et Prof. P. E. in academia Marburgensi.

This periodical is devoted entirely to Church history, and is of sterling value. The biographies in the last number are exceedingly interesting. We may furnish them for our pages, in a translation, at some future time.

Zeitschrift für die gesammte Lutherische Theologie und Kirche, herausgegeben von Dr. A. G. Rudelbach und Dr. H. E. F. Guericke. 14. Jahrgang, 1853. 15. u. 25. Quartalheft.

Inhalt:

Rudelbach, Das Parochialsystem und die Ordination. 1. Abthl. Guericke, Versöhnliches über brennende Kirchenfragen. 2. Artikel. Voss, "Ἀποδοὺν γινώσκοντας Joh. 3: 3—6 exeget. dogmenhistor. betrachtet. Plass, Thesen über Diabolologie. Rudel, Ein Typus der heiligen Dreieinigkeit. Allgemeine krit. Bibliographie der neuesten theolog. Literatur. J. H. Kurtz, Jefta's Opfer. L. Hellwig, Erweckendes Bild der Lutherischen Kirche unserer Väter. W. Flörke, Der Stand der Amtsfrage. H. E. F. Guericke, Praktische Aphorismen zur Amtsfrage. Allgemeine kritische Bibliographie der neuesten theolog. Literatur.

This quarterly is unequivocally Lutheran, according to the Symbolical books. We take great interest in its discussions, and value very highly its copious and able notices of new publications in the various branches of theology.

Zeitschrift für Protestantismus und Kirche. Herausgegeben von Dr. Gottfr. Thomasius, Dr. J. Chr. K. Hofmann, Professoren der Theologie zu Erlangen. Harless and Höfling have withdrawn from the Editorship of this review, and it is, hereafter, to be edited by the able divines, whose names have been given. Its tendency remains unchanged, and it ranks amongst the ablest of orthodox reviews. We have received three numbers. It is published monthly. The January number contains:

Zur Charakteristik römisch-katholischer Exegese. Die römische Baukunst. Zur Geschichte des Sektenwesens unserer Zeit. Die Passions-Predigten.

February.

Die hebräische Baukunst. Studien über die Apostelgeschichte III. Stimme aus Württemberg.

March.

Stimmen aus der Union. Kirchliche Wünsche. Die kirchlichen Fürbitten. Deutsche Zeitschrift für christliche Wissenschaft und christliches Leben. Begründet durch Dr. Jul. Müller, Dr. Aug. Neander, Dr. K. J. Nitzsch. Herausgegeben von Lic. K. F. Th. Schneider. Vierter Jahrg.—Jan. 1853.

Inhalt:

No. 1. Vorwort, von K. J. Nitzsch.

Die Urschrift der Genesis in ihrer wahren Gestalt, von Dr. Herman Hupfeld. Erster Artikel.

No. 2. Vorwort. (Schluss.)

Die Urschrift der Genesis in ihrer wahren Gestalt (Erster Artikel. (Fortsetzung.)

No. 3. Die Urschrift der Genesis in ihrer wahren Gestalt. Erster Artikel. [Schluss.]

Bemerkungen über die Geschichte und die richtige Formulirung so wohl des Unterschiedes als der Vereinigung der Lutherischen und Reformirten Kirche, in besonderer Beziehung auf die akademische Festrede, von Dr. Semisch über die Unionsversuche der protestantischen Kirchen, besonders in Preussen, und Dr. Schenkel, Abhandlung über das Princip des Protestantismus. Von Dr. Fr. Lücke.

No. 4. Bemerkungen über die Geschichte und die richtige Formulirung so wohl des Unterschiedes als der Vereinigung der Lutherischen und Reformirten Kirche. (Fortsetzung.)

No. 5. Bemerkungen über die Geschichte und die richtige Formulirung so wohl des Unterschiedes als der Vereinigung der Lutherischen und Reformirten Kirche. [Fortsetzung.]

No. 6. Bemerkungen über die Geschichte und die richtige Formulirung so wohl des Unterschiedes als der Vereinigung der Lutherischen und Reformirten Kirche. Von Dr. Friederick Lücke. [Fortsetzung.]

An den Hohen Ober-Kirchenrath.

No. 7. Bemerkungen über die Geschichte und die richtige Formulirung. [Schluss.]

Die Bedeutung der Proverbien im Ganzen der alttestamentlichen Religion. Erörtert von E. Elster, Repetenten bei der theol. Fakultät zu Göttingen.

No. 8. Die Bedeutung der Proverbien im Ganzen der alttestamentlichen Religion. [Schluss.]

De Convenientia, quae inter utrumque gratiae instrumentam, verbum Dei et Sacramentum, intercedat, Commentatio dogmatico-theologica. Scripsit Lic. theol. Carolus Sudhoff, verbi divini minister. Crucenaci, sumptibus Roberti Voigtländer. 1852. page 76. Angezeigt von Dr. K. H. Sack.

Melanchthon über Joh. 14, 23. Mitgetheilt von Dr. C. L. Th. Henke, in Marburg.

No. 9. De Convenientia, quae inter utrumque gratiae, &c. [Schluss.]

Hymnologische Miscellen. Von K. F. Th. Schneider.

March.

No. 10. Verwahrung der Ansprüche der Union in der Evangelischen Landeskirche Preussens gegen Dr. Hengstenberg. Von Dr. Julius Müller.

No. 11. Die Urschrift der Genesis in ihrer wahren Gestalt. Von Dr. Hermann Hupfeld. Zweiter Artikel. [Fortsetzung.]

No. 12. Die Urschrift, &c. [Schluss.] In Sachen der Union.

Theologische Studien und Kritiken. Eine Zeitschrift für das gesammte Gebiet der Theologie, in Verbindung mit D. Gieseler, D. Lücke und Dr. Nitzsch, herausgegeben von D. C. Ullman und D. F. W. C. Umbreit, Professoren an der Universität zu Heidelberg. Jahrgang 1853, erstes Heft. Hamburg, bei Friederich Perthes. 1853.

Inhalt: — Abhandlungen.

1. Schwarz, Melanchthon und seine Schüler als Ethiker.

2. Creuzer, Josephus und seine griechischen und hellenistischen Führer.

Gedanken und Bemerkungen.

1. Vierordt, das Händefalten im Gebet.

2. Heidenheim, über die Synagoga Magna.

Recensionen.

1. Hofmann, der Schriftbeweis ; rec. von Auberlen.
2. Ewald, die Alterthümer des Volkes Israel ; rec. von Megger.

Kirchliches.

Ullman, Betrachtungen aus Veranlassung eines neueren, Vorfalles in der Catholischen Kirche.

Miscellen.

Umbreit, Erinnerung an Johann Gottfried Eichhorn.

*Zweites Heft.**Inhalt. — Abhandlungen.*

1. Bleek, über die Stellung der Apokryphen des alten Testaments im christlichen Kanon.
2. Laufs, über die Versuchung Jesu.

Gedanken und Bemerkungen.

1. Eine Apologie des Heidenthums und Streitschrift wider das Christenthum, von einem Brahmanen. Mitgetheilt von Paret.
2. Kienlen, über systematische und praktische Theologie.

Recensionen.

1. Hasse, Anselm Canterbury ; rec. von Kling.
2. Dittmar, Geschichte der Welt vor und nach Christus ; rec. von Kayser.

Kirchliches.

Jäger, die Bedeutung der ältern Bugenhagen'schen kirchenoidnungen für die Entwicklung der deutschen Kirche und Cultur.

Miscellen.

Programma der haager Gesellschaft zur Vertheidigung der christlichen Religion, auf das Jahr 1852.

Evangelische Kirchen-Zeitung.

Herausgegeben von C. W. Hengstenberg, Dr. der Phil. und Theol., der letztern ord. Professor an der Universität zu Berlin. Zwei und fünfzigster Band. Erstes Heft.

Inhalt.

No. 1, 2, 3, 4, 5, 6. Vorwort. Beilage.

7. Die Moderne Verachtung der theologischen. Wissenschaft, namentlich im Predigerstande.

Nachrichten aus der Pfalz.

8. Die moderne Verachtung, &c. [Schluss.]

Zur Freimauerei.

9. Hütet euch vor dem Sauerteig der Pharisäer.—Beilage.

Nachrichten. Aus dem Berichte eines Reiseprediges.

Zweites Heft. — Inhalt.

10. Mittheilungen über das Morgenland ; von Friederich Liebetrut, Pfarrer zu Wittbrietzen.

Die Seelsorger.

11. Professor Credner zu Giessen und die Taktik des Unglaubens. Nachrichten, das Christliche und Kirchliche Leben und Fürstenthum Lippe.

12. Aus Rom, 17 Januar, 1853.

Nachrichten. Das Christliche und Kirchliche Leben im Fürstenthum Lippe. [Schluss.]

13. Aus Rom, 17 Januar, 1853. [Schluss.]

Zeichen der Zeit.

Nachrichten, Aufruf und Bitte an die Deutsche Evangelische Mutterkirche zur Unterstützung des Vereins für die deutschen Ausgewanderten der Evangelischen Kirche im Westen Nordamerika's.

14. Tacitus und die Christliche Jugendbildung.

15. Tacitus und die &c. [Fortsetzung.]

16. Das Passa. Ein Vortrag gehalten im Auftrage des Evangelischen Vereins in Berlin.

17. Das Passa. [Fortsetzung.]—Beilage.

Drittes Heft.—Inhalt.

18. Das Passa. [Schluss.]

Tacitus und die Christliche Jugendbildung. [Forts.]

19. Tacitus &c. [Schluss.]

Ein kleiner Beitrag zur Mauererei.

Zur kirchlichen Armenpflege. Aus Gutersloh.—Beilage.

20. Das Evangelische Gymnasium zu Gutersloh.

Zur kirchlichen Armenpflege. [Aus Gutersloh [Schluss.]]

Nachrichten, Provinz Sachsen. Ein Nachtrag zu dem Aufsatz zur Freimaurerei.

21. Ueber Form, Einrichtung und Ausschmückung der ältesten christlichen Kirchen. Das Evangelische Gymnasium zu Gutersloh. [Schluss.]
Nachrichten, Provinz Sachsen.

22. Ueber Form, Einrichtung. [Fortsetzung.]

23. Ueber Form, &c. [Schluss.]—Beilage.

24. Mittheilungen über das Morgenland; von Friederich Liebetrut, Pfarrer zu Wittbreitzen.

Nachrichten, Aus der Provinz Sachsen.

25. Ueber die Katholischen Interessenten nach Römischer und Evangelischer Auffassung.

Nachrichten, Aus der Provinz Sachsen. [Schluss.]

26. Ueber die Kathol. I. &c.]Fortsetzung.]

ARTICLE XII.

RELIGIOUS INTELLIGENCE.

WE translate from Hengstenberg the following account of a branch of the Christian Church in our own country, belonging to the German family, and embracing materials derived from our own.

Appeal to the Evangelical Mother Church in Germany, in behalf of the Union for German Immigrants of the Evangelical church in the West of North America.

The earnest cry of many thousand Protestants, who have gone from the German Fatherland to the West of North America: "Come over and help

us," has thus far, through our neglect, been ineffective. This complaint, which the delegate of the German Evangelical Church of the West in North America, Pastor Wall, of St. Louis, expressed at the ecclesiastical meeting at Bremen, and likewise at Berlin, in an address to the Evangelical association for Home Missions, is lamentably true. An organization in Bremen, for this purpose, ceased operations for want of support, that of Langenburg, designed for the same end, "The Evangelical Society for Protestant Germans in America," complains both of a lack of money and suitable persons to send into the field. How weighty are the obligations of our Evangelical Mother Church, to the countless numbers settling in the primitive forests of North America, and who, deprived of church privileges, must sooner or later fall into the most appalling Heathenism! What a reproach to the numerous candidates of theology, who wait ten or twelve years for employment, without attaining a pastoral charge! The wants of these persons have been stated in this paper, but thus far, with but little fruit. This year a beloved servant of Christ, Pastor Wall, who seventeen years ago went from Wirtemberg to America, travelled through Germany, to rouse the slumbering conscience of the church, to induce our candidates to accompany him, and to collect our devotional literature of the past and present, to meet the spiritual destitution. To interest our readers in this momentous cause, we copy the truthful accounts of the beloved pastor Wall, sustained by letters received from those connected with the Seminary for the education of ministers, at Marthasville.

In the year 1839, seven ministers of the Evangelical Church, who had gone to the United States, West, associated. They formed the Evangelical Union; agreed in a fraternal union, on the basis of the Lutheran and Reformed Confessions, but encountered much opposition from a licentious press. God's grace was with the combatants, the Lord blessed their testimony, so that now twenty-nine ministers and fifty churches, represented by their own delegates, belong to the union. The union is the only spiritual body which, by the choice of a president, secretary, &c., is formed for the edification of the protestants connected with it. Annually, after Whitsuntide, a conference of the union occurs, at which candidates are examined and ordained, and the internal and external affairs of the congregations are arranged. A catechism, which is purely evangelical, and based on the word of God, as there is confessional difference, has been adopted by the union; a paper called the *Friedensbote*, with fourteen hundred subscribers, is published. To this union there has been an accession in a synod in the State of Ohio, consisting of twenty ministers, and a third of thirteen ministers. For this ecclesiastical communion, there has been (1849) a German Evangelical Seminary for ministers and teachers established at Marthasville, twelve miles north from St. Louis. There are at present nine engaged in study, who are taught merely the most indispensable things, that they may engage early in the service of the church. These, then, are building materials of the Evangelical church in the west of North America, detached and few, and well calculated to bring to memory the times of Nehemiah and Ezra. Great are the spiritual wants of the Germans, with and without Protestant predilections,

who occupy these fruitful plains. The number of those who go, increases every year; it is the swelling stream of emigration from the east and the west; in the year 1852 more than one hundred thousand Germans went thither, and the single month of August landed thirty thousand at New York. The climate, the fertility of the soil, the cheapness of land, are a powerful attraction. In the dreary wilderness, enveloped by tall grass along the large streams, many, called farmers, settle; these have often to contend with the greatest physical difficulties; their first duty is to secure life. Is it to be regarded as singular, that they forget their religious interests, and, in the end, lose sight of the Sabbath itself? What are the prospects of the coming generation? Within a circuit of six—ten English miles, there are found sixty—eighty German families, who have neither church nor school, neither preachers nor teachers. More than this, individual German ministers frequently visit families, in which there are members who at forty or sixty years of age, have never been baptized or confirmed. Pastor Wall relates that a sick woman desired him to administer to her the Lord's Supper, who had never been baptized, and it appeared on inquiry, he found that the entire family, which had been deprived of its head, was in this condition. The North American Republic is, by its constitution, based on the word of God; it recognizes this in its courts, oaths, &c., but that liberty of conscience may not be restricted, it has no confession, and does not support any of the religious denominations. Church and State have no connexion, and the christian church is entirely in the form of free associations. How injurious this to our German countrymen! They have been accustomed, under legal compulsion, to be taxed for church and school, more than in the land of freedom; the young not forced to school, the families not bound to support the church; how great the step to reach by conviction the propriety of voluntary assumption of those duties! Great as is the number of infidels, rationalists, deists, &c., in the west, fortunately there are many souls which sincerely desire the bread of life. This appears from the fact, that this year, twelve congregations asked for an Evangelical minister, and could not be supplied by the union of the west, because there were no ministers.

In one church a simple farmer was ordained, in obedience to the entreaties of the congregation urging the universal priesthood. What a prospect opens in the future! A generation rising up without the knowledge of the gospel, a christian people dying without faith, without comfort. Pure materialism must produce the darkest spiritual night. Shall we wait for such an issue, and then send missionaries, as we now do to Africa? The Roman Catholic Church sets us an example which is humiliating. It does not fail to supply missionaries; since the year 1848, many Jesuits from France, and priests and nuns, in large companies, have arrived. France, Spain, Belgium, Bavaria, Austria, Italy, contribute liberally to build good churches, and to support colleges, high schools, orphan houses, hospitals with Jesuits at the head. That the gain is great from the protestants, who are not provided for, is not surprising. The exclusive Lutherans are active, and likewise the Methodists. It is very distressing that our Evangelical church has so little life, and is so badly prepared to aid our suffering brethren in America with advice. The agent of the Evangelical union, Pastor Wall, has applied to

the king of Prussia, and to the higher church council of Berlin, for a collection in the churches of the country, for the Seminary at Marthasville. With what result we do not know.

When Pastor Wall, on the 10th of November, 1852, finished his address on the condition of the church in the west of North America, in the Berlin Union, the society for German immigrants of the Evangelical church in the west of North America, was formed. The statutes of this union received royal sanction on the 2d of December. According to section fourth of these statutes, membership is created by an annual contribution; according to section second, the union proposes a nearer union between the churches in America and the church in Germany, and in addition, its support by means of books and ministers.

We are convinced, from what we have heard of this union, that with increased participation on the part of our christian brethren, something considerable can be done to relieve the necessities of our brethren who have gone to that far distant land.

So many young persons, and others, have proposed either to enter the seminary at Marthasville, or to engage at once in the service of the church, that we have nothing more to trouble us than the want of funds to send them. All that is necessary is, the expenses of the voyage, for the congregations are anxiously waiting for shepherds. On this account we solicit the aid of the readers of this paper.

CIRCULAR—"THE EVANGELICAL REVIEW."

To the Ministers and Members of the Evangelical Lutheran Church:

DEAR BRETHREN:—At our entrance upon the fifth volume of the "Evangelical Review," we feel constrained to address a few words to our friends, and to those generally, whom we hope to enlist in its support and circulation.

And, in the first place, we cannot forbear returning our grateful acknowledgments to a large number of our brethren, both lay and clerical, who have so generously and disinterestedly co-operated with us in establishing this periodical, both by the procuring of subscribers, and by the furnishing of contributions for its pages. It is true, that the number of those who have taken a very active part in the former, by no means agreeable, and yet absolutely necessary, work, has not been very great, although it was perhaps as much so as could have been expected under the circumstances. In the latter department, that of literary labor for our pages, namely, our most sanguine anticipations have been greatly surpassed, both as regards the quantity and quality of the articles presented to us for publication. We have often had upon hand a far greater amount of matter than it was in our power to publish, and have, on this account, found the size of our Review too small, being compelled to omit much that we were anxious to insert, and especially in several departments that we proposed for our own editorial labors, and have frequently to keep articles on hand until they had lost something of their

freshness. And, little as it may become us to praise our own work, we think that all, who have attentively read the pages of the Review will admit, that our writers have displayed an amount of general scholarship, theological learning, fineness of tact, and originality and versatility of genius that no one anticipated in our church in this country. True, we have had articles of a less elevated order, but that on our plan was unavoidable, and obtains in other Quarterlies. But that, notwithstanding this, the Review has exerted, and must continue to exert, a most salutary influence, in developing the literature, and giving tone and character to the Lutheran Church in this country, and especially in attracting the attention, and commanding the respect of the English portion of our fellow-citizens, no one, we presume, will deny.

But our principal object in this circular is, to direct your attention to the limited circulation of the Review, and to ask your co-operation in extending this, so as, if possible, to establish the work upon a liberal, safe and permanent basis. The number of our paying subscribers does not now reach five hundred, and does little more than cover the expenses of publication, with a small remuneration to the acting editor. During the first year, the number of subscribers was somewhat greater, but still not sufficient to afford a revenue that would enable us to make any compensation to our contributors that was at all worthy of their labors. During the last two years the number has somewhat decreased, for several very obvious reasons. First; the subscription lists of all periodicals require constant efforts for their increase. Some subscribers die; others withdraw. Many of our subscribers among the laity found our periodical to contain many articles too purely theological and scientific in form to interest or edify them, and we do not expect any but the most intelligent of our laity to take a permanent interest in this work, although we do hope and believe that the number of such will increase from year to year. We cannot think, that we are estimating the intelligence of our church too highly, when we suppose that every English congregation, upon an average, contains at least one lay member who might read the Review with equal pleasure and profit. There are in the Lutheran Church not less than three hundred and fifty pastoral districts in which the English language is preached. In each of these there are, upon an average, at least two congregations, one subscriber from each of which would give seven hundred laymen who might, with suitable efforts, be induced to subscribe for the Review. The number of our ministers able to read the English language, and who stand in need of the Review as indispensable to their knowledge of the state of theology in their own church, may be safely set down as being over six hundred. According to this there should be no difficulty in obtaining at least over one thousand subscribers for the Evangelical Review, in the Lutheran Church alone. A few subscribers might also be obtained for it, especially among the clergy of other denominations.

It may, after such a statement as the above, be a matter of surprise that our subscription list is so small, and we may be asked to explain why this is so. Three reasons suggest themselves to us, and call for a few remarks.—First, we have not, perhaps, made those efforts to circulate the Review, that are necessary to the success of every such enterprise, which is natural, as we have had to act both as editors and publishers, and attend at the same

time to the pressing duties of the laborious stations that we occupy. And this is one of the grounds upon which we feel authorized to appeal to our friends to aid us in this work.

Secondly; we cannot disguise from ourselves, and would not conceal from others, that there is a considerable body of our ministerial brethren, both German and English, who are dissatisfied with a large number of the articles, that make their appearance in the Review. Some are dissatisfied that certain doctrines are maintained and defended by some of our writers; others are equally displeased that these doctrines are called in question and assailed in the Review. To both of these parties our answer is the same: We have established this Review with the avowed intention of allowing a full and free discussion of all the doctrines and usages of the Lutheran Church, especially such as are of interest in this country. Different parties unfortunately existing in the church, the Review was proposed as an organ through which they might alike be heard, and, if possible, be brought to a mutual understanding and reconciliation. Our experience thus far, satisfies us of the propriety and advantages accruing to the church from such a mode of discussion; and even if it did not, we should not feel at liberty to depart from it without giving due notice of our change of policy to our subscribers generally, so as to afford those who were dissatisfied with it an opportunity to withdraw. We are indeed aware that we have been charged in certain quarters with being one-sided and partial, publishing a great deal more in defence of one set of views than of another. But to this we answer that we have in no instance declined to publish upon both sides of any question mooted in our pages, when articles of a respectable character were presented to us. In but a single instance have we refused to allow a discussion to proceed, but then only when both sides had freely and fully presented their views upon it. And in reference to this we observe, that we do not feel bound to publish EVERY THING that may be presented to us; articles must be in a form and style adapted to our periodical. Nor can we allow any writer to determine how much and how often he shall occupy our pages. As a general rule, we believe, that when a writer has once professedly and fully set forth his views upon any given topic, that is, so far as he is concerned, sufficient. To allow an author to defend his views, to which exception has been taken, would make our Review the organ of a species of controversy, in which we do not intend to engage, and confine it to so small a number of topics as entirely to destroy its character as an organ for general theological discussion. These explanations will, we trust, be all that is needed to defend us against the charge of unfairness. Our plan we consider the best to bring together and to unite the church. Let us compare our views freely and fraternally, and not set up hostile journals or reviews.

Let us hear and understand each other, and see whether we cannot once more be perfectly united, having "one Lord, one Faith, one Baptism, one God and Father of all." It is conceded by all, that we need such a periodical as the Review, and no one need be told that it is much easier for us to support and conduct it, if all parties unite in the work.

The PRICE of the Review has also been made an objection. Many think this too high, and say that if it were lower, subscribers might be obtained

for it more readily. Those, however, who have most experience in such matters, are entirely of the opinion that with its present list of subscribers, the price of the Review is quite as low as can be afforded. We believe that it is about the average of such publications generally in this country, and much cheaper than all similar German publications, with which we are acquainted. Thus, for instance, Radelbach and Guericke's Zeitschrift, containing less than seven hundred pages, cannot be obtained for less than \$3.00 of our money, although books are generally cheaper in Germany than in the United States.

But as we are anxious to extend the circulation of the Review as far as possible, we now propose the following change of our terms:

First; the price of the Review shall be, in all cases, \$2.50 for a single copy. Two copies, as heretofore, \$5.00.

Secondly; three or more copies, to one address, when payment is remitted all together and strictly in advance, \$2.00 each.

This we think is as low as the terms for the Review can possibly be made, and to sustain this, it will be necessary that our subscription list should be greatly increased. But as every pastor may, by a little effort, send us two subscribers besides himself, we expect that all will be able to avail themselves of the lowest terms of subscription, so that no one will have to pay more than two dollars.

Commending our work to the continued kindness of those, who have heretofore so generously assisted us in sustaining it, and bespeaking for it a liberal judgment and candid treatment, from those who cannot unreservedly approve of its plan, and trusting that we may be able hereafter to make it more worthy of the church, and of an enlightened public,

We remain the church's humble servants,

C. P. KRAUTH,
W. M. REYNOLDS.